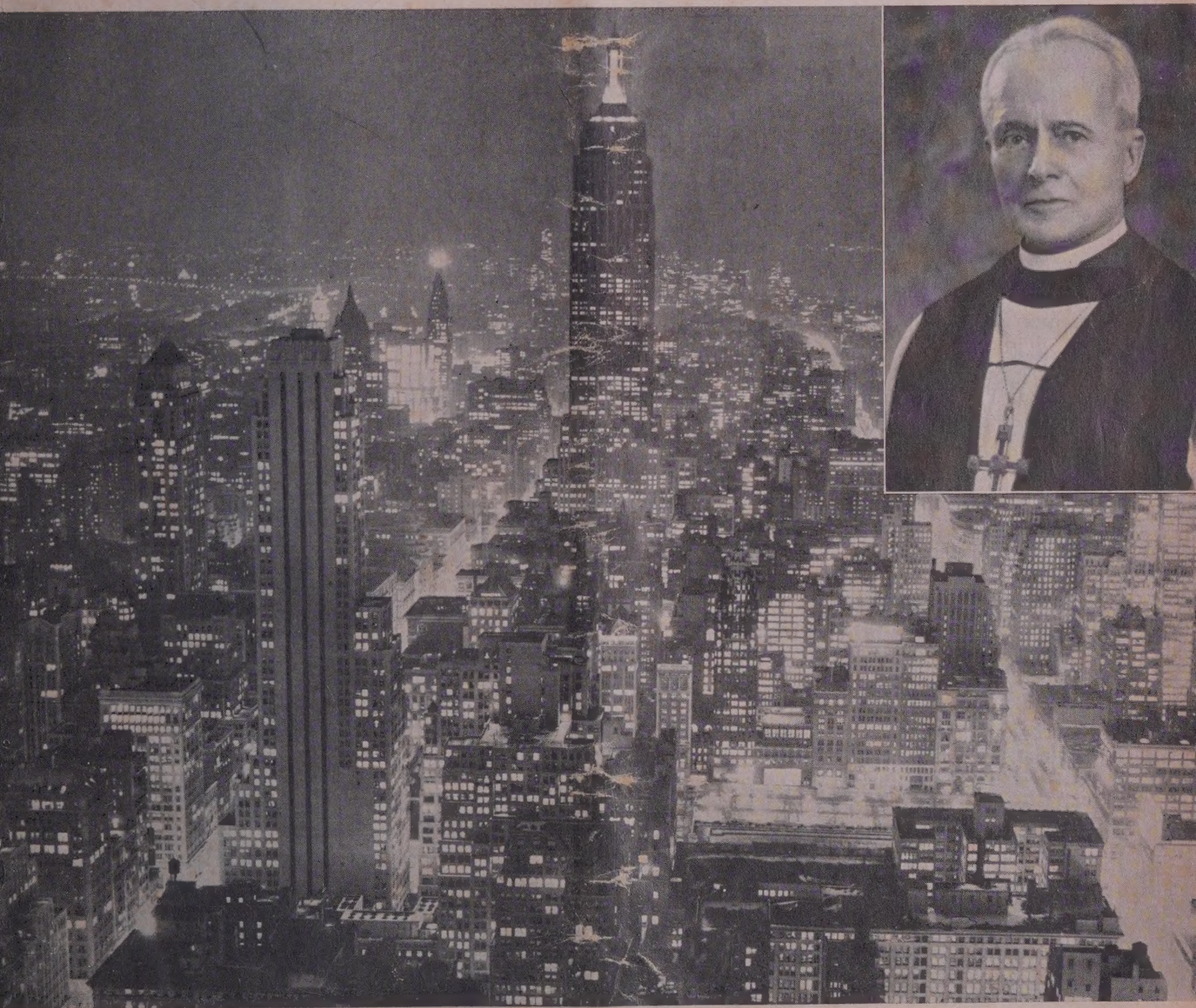


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Press Assn.

THE GREATEST CITY IN THE WORLD AND ITS BISHOP

Though the bright lights of New York are dimmed because of the war, this peace-time view conveys the splendor of the diocese of New York, which comprises three counties inside the city and seven outside it.

FREDERICK E KIDDER
PS CAMP #43 CASTANER PRRAN
SERVICE FARM
DJUNTAS PORTO RICO
AN 1-44 REN # LCB

in the Diocese of New York

We are passing through one of the great turning points in history—a judgment of the Nations

as terrible as any of those the Prophets described . . .

"For it is our Power that is our Destruction, and the World is Drunk and *Poisoned with Power*, as primitive peoples have been poisoned by the Gin and Germs and Gun-powder of a more Advanced Civilization. . . .

"The Law of Charity is not Alien to Human Nature: on the contrary it is the only Law that can save Mankind from *The Iron Law of Power* which destroys the Weak by Violence and the Strong by Treachery. . . .

"For the Will to Power is also the Will to Destruction and in the Last Event it becomes the Will to Self-Destruction. . . . In this Crisis of Human Destiny . . . *Christianity is implicated* just as much as Israel was in the age of the Prophets. . . .

"Therefore the Church must once more *Take Up Her Prophetic Office* and bear Witness to *The Word* even if it means

The Judgment of the Nations

and Open War with the Powers of the World. . . .

METHODISTS say: "A noble book . . . profoundly faithful to the truth."
(Christian Advocate)

CONGREGATIONALISTS say: "It is a book of major importance in the discussion of Christianity's present and future problems." (Advance)

BENEDICTINES say: "It is a book to read, re-read, study, and incorporate into one's mental fabric."
(Orate Fratres)

BOOKS HAVE CHANGED THE COURSE OF HISTORY . . . have you read this one? . . . "Those who remain unimpressed after the first reading, would do well to re-read him." (The Catholic Library World.)

THE MODERN SCHOOLMAN

says:

"Mr. Dawson developed his ideas at large in *THE AGE OF THE GODS*, *ENQUIRIES INTO RELIGION AND CULTURE*, *THE MAKING OF EUROPE* and *PROGRESS AND RELIGION*. Then he 'digested' his ideas and stated them concisely in *RELIGION AND THE MODERN STATE* and *BEYOND POLITICS*, at the same time applying them to twentieth century social and political questions. *THE JUDGMENT OF THE NATIONS* follows organically, a reiteration in outline of the author's basic ideas insofar as they refer to immediate contemporary problems. So unified is his thought and so closely connected are his books that this latest work is like a conclusion to what he has been saying all along; it is written in summary, almost every sentence a summing up of a paragraph or chapter in some other book . . . *The vision will not be idle for anyone*. And it may—let us hope it will—inspire students planning the future world at peace to be apostles of Christian civilization and culture."

"*Civilization Must Be Replanned* from the opposite end to that from which the Capitalist and Communist and Totalitarian organization has proceeded. The elements in Society which have hitherto been left to take care of themselves *Must Become the Elements* most carefully protected and highly valued. . . .

"What we must look for is *Not An Alliance With the Temporal Power* as in the old Christianity, but a Re-Ordering of all the Elements of Human Life and Civilization by the Power of the Spirit.

"We must Face the Fact—that *there is as yet No World Civilization* in the same sense as there has been a European Civilization in the past. . . . The New World is a Civilization of Civilizations, a World Society made up of Different Peoples or Nations united in Different Culture Provinces. . . .

"*Christians Have a Responsibility* to this New World which Europe has created in spite of itself by its Scientific Achievements and its Colonial and Economic Expansion. For Demonic Powers have entered the Empty House of Secular Civilization and are

**NOT TO BE EXORCISED
BY THE ECONOMIST OR POLITICIAN."**

Christopher Dawson in "THE JUDGMENT OF THE NATIONS,"
Price \$2.50. Sheed & Ward, 63 5th Av., N. Y.

LETTERS

Union With Presbyterians

TO THE EDITOR: I have been following the accounts of the so-called "negotiations" with the Presbyterians which have been appearing in your columns for some time, and also the numerous letters published on the same subject in your Letters section. And for the past year or so I have made a special effort to find out what others are thinking about this matter—both clergy and lay people.

My impression, gathered from both ends of the country, is that the good lay people of the Episcopal Church and the Presbyterian denomination haven't heard much about the schemes, have little or no idea as to what is being proposed, and if informed about the matter would be against it—some from prejudicial reasons, some from theological ones. And I have yet to meet the priest who would sanction the idea.

Of course, I will be the first to admit that my canvassing has not been particularly extensive. But I have the feeling that the random samples I have tried are fairly reflective of average feeling on the matter. And in view of the striking ignorance of the majority of communicants of both groups with regard to the proposals, I also have the feeling that a few "higher ups" are trying to put something over at a time when they can feel the most righteousness about it and expect the least opposition. For they have us over a barrel, haven't they? The Church faces perhaps her most critical period in history, her forces are scattered and weak. Here is a scheme ready to be put to work. Who dares oppose such a "holy" work? Thank God for Bishop Manning, Bishop Conkling, and a score or more of others who are not afraid to come out openly for the Faith at a time when it is being attacked from both within and without!

We hear a lot of that self-satisfied phrase "the genius of Anglicanism is its wide latitude in doctrinal matters." Perhaps there are some points to be considered from such a concept, but perhaps too that very thing will help to explain why the average parish has from one third to one half, and sometimes even more, of its members inactive. Perhaps it will help to explain why our youngsters drift away in droves after "Sunday school age." Perhaps it will help to explain why the Church's growth for the past 20 or 30 years has been practically at a standstill—during a time when it should have been growing by leaps and bounds!

Will a watered-down and compromising

Faith be strong enough to meet the challenge of the times? Now, more than ever, the Church must stand for the Faith once for all delivered to the Saints, even if she must stand alone. Modern civilization is desperately sick, and is going to be looking for authoritative advice, sooner or later. If the Church casts aside her authority in these times, she will be neither looked to nor supported.

Anglicans want unity, yes,—but they want to be sure that when they have it that unity will amount to something!

(T/Sgt.) KENT L. HALEY.

Kansas City, Mo.

TO THE EDITOR: We have invited the Presbyterian Church to unite with us, and they have graciously accepted our invitation. They do not come to us as supplicants, still less as mendicants. They come to us as an equal to an equal, and naturally expect to be treated as such. We must play the part of gentlemen, neighbors, Christians. We must remember the great Gentleman who said, "He that is not against us is on our part." Let us not follow after St. John too closely in his attitude toward those who do miracles in the name of Christ.

(Rev.) CHARLES F. EDWARDS.

Decorah, Iowa

TO THE EDITOR: In the March 14th issue of THE LIVING CHURCH I am glad to see so many expressing their thoughts on the Church merger question and in no uncertain terms, especially the ladies, God bless 'em!

I feel sure if it were possible for all the laity to vote on this question, the vote would be so overwhelmingly "No" that there would be no resurrection of the idea as propounded. And I have no doubt our friends of the Presbyterian laity would do likewise.

Bury this thing deep and forget it and let's all get together on a program of world reconstruction that will bring results. Some of the machinery has already been set up and is in operation.

Bishop Conkling has the right idea. God made us to differ one from the other in many ways. Our country was founded on this idea, especially from a religious standpoint. Freedom to express one's religious beliefs unfettered was the chief cornerstone. So long as this world stands His creatures will differ one from the other, but their differences need not prevent cooperation in anything that is essentially right and good for all men. . . .

WILLIAM S. FOX.

Linthicum Heights, Md.

Prayers For Penitents

TO THE EDITOR: May I ask the courtesy of your correspondence columns to seek information relative to prayers for prisoners? If anyone of your readers knows of a suitable book of prayers, would he kindly send me its name, etc., and, if possible, a copy?

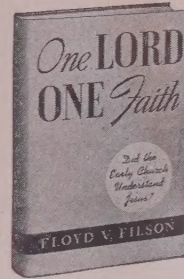
If I cannot locate such a book, I have in mind publishing one myself. Therefore I would very much appreciate it if any reader of your fine paper—especially those who have had experience as chaplains of penal institutions—knows of any single prayer (of his own or not) he would send it to me with permission to use it. My idea would be to compile such a book, calling it perhaps, Prayers for Penitents, and directed especially to prisoners. Any suggestions as to what other material to include in such a book would be most welcome.

Thank you for this courtesy.

(Rev.) NORMAN S. HOWELL.

P. O. Box 356, Cheshire, Conn.

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Read what Dr. John Wick Bowman says about this New Book

ONE LORD — ONE FAITH

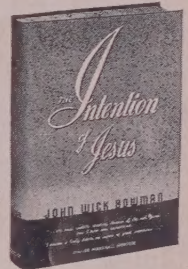
by FLOYD V. FILSON

"One Lord—One Faith deals with the continuity which Professor Filson finds to exist between the work and teachings of Jesus, the Primitive Church and Paul. No more important theme at present engages the thought of New Testament scholarship. Professor Filson believes that such a continuity exists and that it is demonstrable. Using every method known to modern New Testament science, he marshals a host of arguments in proof of his thesis and in the opinion of the present writer, he succeeds admirably in making a demonstration that is genuinely convincing."

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A Religious Book Club Selection

by JOHN WICK BOWMAN



The INTENTION of Jesus

Walter Marshall Horton says: "Professor Bowman has painted what to me is the most credible speaking likeness of the real Jesus that I have ever encountered. I earnestly commend this book to all Christian ministers and laymen who wish to know whom they have believed."

\$2.50

The MEANING of Repentance

by WILLIAM DOUGLAS CHAMBERLAIN

Dr. Lewis J. Sherrill says: "One cannot read this work without a deepened understanding of the claims of the Gospel upon man. It belongs in the reading of all who would interpret the New Testament to modern man."

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Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE.....Managing Editor
ELIZABETH McCracken.....Literary Editor
LEON McCauley.....Director of Advertising and Promotion
MARIE PFEIFER.....Business Manager
MARY MUELLER.....Circulation Manager

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A Pilgrimage Among New York Churches

Suggestions for Visiting Churchpeople

THE visitor to New York is in for a treat if he likes to look at beautiful things. New York, like London, is a city of churches. The city's history and the Church's history are closely connected and at many periods have been identical. Up to the time the Flatiron Building started the vogue for skyscrapers, the tower of Old Trinity, Wall Street, dominated the entire sky-line of New York.

Old Trinity's present building was completed in 1846. It was the first great Gothic building in the New World. Trinity and its sister, Grace Church also

completed in 1846, are striking illustrations of the Gothic revival which came as a result of the Oxford Movement. Today, Old Trinity's somber beauty and Grace Church's airy lightness still witness to the architectural intelligence which went into their design and construction.

Of Colonial Churches the oldest in the City is St. Paul's Chapel, built in 1764. Trinity Parish has restored it to its former beauty. The L'Enfant reredos with its charming formal clouds—wooden as only wooden clouds can be—is a nice illustration of an architect's satisfying his customer,

in this instance with good solid Old Testament symbolism, and at the same time pleasing himself because the silhouette formed by the clouds is that of the Virgin and Child.

St. Mark's-in-the-Bouwerie, built in 1795 on part of the old Stuyvesant farm, has externally the austere beauty which characterized Old New York building. Its architectural link with Dutch simplicity is still very close.

Down town there are a few more things worth special visits. One of the Gothic Rood in St. Augustine's Chapel, East Houston Street. The splendid classic revival exterior of St. John's, Waverly Place (most certainly the beautiful gardens), and by all means the Chapel of St. John and the Blessed Mother in St. Luke's Chapel, Hudson Street.

There are individual items of interest that should not be missed in our journey up town. The great east wall mural in the Church of the Ascension was one of the first instances of the revival of the intelligent use of painting for religious purposes.

The quaint "Gothic revival" porches of St. Peter's, Chelsea, (the Christmas Church) and Seabury and Hoffman Halls of the General Seminary are a "must."

The old beaming of Calvary, and the parish house are worth seeing. Incidentally, Calvary, St. Bartholomew's, St. Michael's, St. James, the Church of the Heavenly Rest, and the Chapel of the Intercession are among those which have solved the problem of the City Parish House.

While the visitor is near Calvary, he ought to drop over to St. George's, Stuyvesant Square. The Church is effective for its size, but the real joy is the Chapel which is by way of being a gem.

There are items of rare beauty in some

STRICTLY BUSINESS

THIS special New York issue of THE LIVING CHURCH, largest the magazine has produced in many a year, is, first of all, a tribute to the Bishop of New York. It is moving proof of the high regard New Yorkers have for their leader. They made the issue possible—by their support.

The clergy, the lay people, the Church institutions and organizations, the business firms, they all seized with enthusiasm on the suggestion of a "special." The advertisements in these pages, the wide circulation the issue has been given, these tell the story more effectively than I can.

But the issue is more than a tribute to Bishop Manning. It is, if the Milwaukee staff succeeded in its purpose, a comprehensive picture of the Church in New York—its history, its present day activities, and its possibilities—and a document New Yorkers will want to keep in their homes for years to come.

The work that went into the issue—even the L. C. staff can't know all of it. Take the maps and listing of churches and institutions, for instance. Every entry on the maps, every name in the listing had to be checked and re-checked. Someone in New York did this; it must have taken days of tedious bending. To that anonymous person go sympathy and thanks. And so it was also with articles, with features, with pictures. Dozens of Churchmen put effort into this production. The result, the staff hopes, is just compensation.

There is another aspect of the issue, and purely personal. I left the L. C. staff yesterday to come to New York as book editor and production manager of the Morehouse-Gorham publishing company. This issue was produced, of course, before I left, even though dated May 2nd. I think of nothing more satisfying than having so beautiful an issue as a "last one!" It's as ex-

hilarating as the long shoot on a roller coaster!

Maybe I shouldn't have said "left the staff," for I'll still maintain connection with it as director of advertising and promotion. But since my office is now in New York City, the break does momentarily seem a wide one, after the five most pleasant years of my life.

I shall, on sufferance of the acting editor, still continue this weekly column; and that means, as you who've read here before know, continue to urge you to patronize our advertisers (they make the magazine possible, as I may have previously mentioned) and continue to urge you to urge your Church friends to subscribe to what I sincerely believe is the best religious magazine published in the United States.

And I shall, further (I may as well finish the promising), not forget that Peter Day,* acting editor; Mrs. Jean Drysdale, managing editor; Mrs. Marie Pfeifer, now business manager; Mrs. Mary Mueller, now circulation manager; Miss Hester Sewell, now assistant circulation manager; Miss Alice Sucharski, secretary to the acting editor; Miss Edna Monacelli, now receptionist; and Miss Beverly DeBoer and Mrs. Marian Rother, circulation department clerks; and, of course Lieut. Clifford P. Morehouse, editor on leave—I shall not forget that these friends make up the best magazine staff I can imagine!

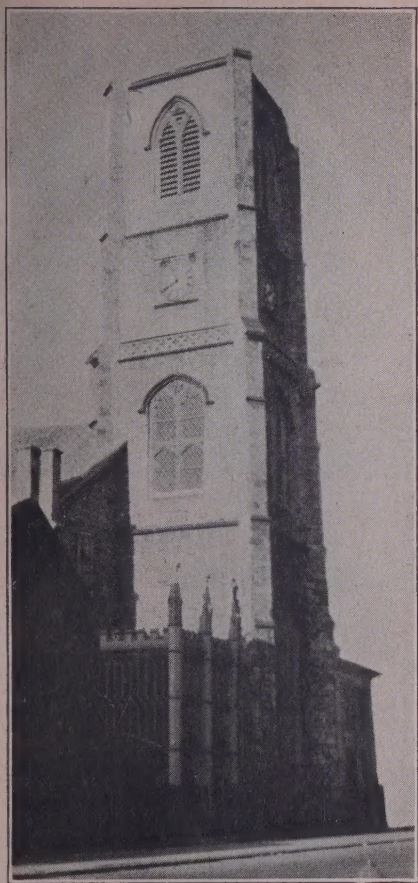
*I don't know whether Pete may forgive me, but I'm sure Lorraine Day will appreciate my pointing out that Pete is now a lone male surrounded by eight pretty women—perhaps the one beautiful result of our nation at war!

Leon McCauley

Director of Advertising and Promotion.



ST. MARY'S, COLD SPRINGS



ST. PETER'S CHELSEA

of the old Mid-City parishes—the Mortuary Chapel in Incarnation, and St. Joseph's Chapel in the Church of St. Mary the Virgin. Episcopalians rarely do well with Renaissance architecture, but St. Joseph's stands as one of the most satisfactory Chapels in this country. The Church of St. Mary the Virgin naturally introduces the subject of intelligent Church lighting. It is superbly done there, and at St. Bartholomew's, at the Church of the Heavenly Rest, at Trinity, New Rochelle, and at St. Mary's, Scarborough.

The great modern Church buildings are, of course, classics of their kind: St. Thomas presents the awe-inspiring result of Gothic at its best. The polychromed stone of the War Memorial there, along with the baptistry of the Cathedral, are among the finest instances of the use of color on stone. St. Thomas in its ancient unregenerate day having been responsible for the phrase "The Little Church Around the Corner" introduces for our notice that unbelievable little place. It is one of those things which will drive any real or supposed expert crazy. It is an amalgamation of all the impossibles, and yet the total effect is charming beyond words.

St. Bartholomew's presents the incredible warmth of the Byzantine use of rich marbles. The porch is one of the finest sights in this country, and if the visitor to New York is at all interested in Church music, the choir room looks like another world's reward for a faithful organist.

The Church of the Epiphany is an outstanding example of the lofty dignity of a large Church made available for a small

one. This is accomplished by putting the tower over the sanctuary, rather than wasting it at the west end.

St. James, although not a new Church, has a new reredos worthy of considerable attention. It is polychroming at its most effectiveness.

The Church of the Heavenly Rest is in some ways the most modern church in New York. Its design is a combination of Gothic richness and modern simplicity. It has been thought out in terms of encroaching apartment houses, and every other possible change of surrounding. The interior takes advantage of every modern discovery—e.g. the lighting is indirect; the organ is completely shuttered; the narthex is glass enclosed; the heating is the latest; the pews, the latest word in functional design; but along with this goes genuine Gothic beauty.

Going uptown the Chapel of the Intercession is of necessity the focal point of architectural interest. It is one of the great buildings in this country. Like St. Michael's and Holy Trinity it has taken advantage of a fine site to put buildings together in the most useful way possible.

Throughout the rest of the diocese there are innumerable fine churches. A few of them may be selected arbitrarily as illustrating the best of their kind. The splendid old Colonial and Federal Churches: St. George's, Newburgh; Historic St. Paul's, Mt. Vernon; St. Peter's, Westchester; St. Matthew's, Bedford, and of the famous Hudson River Churches, the Washington Irving Church—Christ Church, Tarrytown must be visited.

For sheer beauty of structure—some old and some new—the following must be mentioned as fine examples: St. Mary's, Cold Springs; St. Mary's, Scarborough; St. Mark's, Mt. Kisco; St. Paul's, Yonkers; St. Mary the Virgin, Chappaqua; Christ Church, Bronxville; St. James the Less, Scarsdale; St. Barnabas', Irvington, and the Messiah, Rhinebeck.

The Cathedral of course, must be described in a separate article [page 18].

Writing an article like this is somewhat like trying to decide what books one should take away on a three months vacation, so before breaking our pen in desperation, let us add that the Baptistery of St. Ignatius Church, West End Avenue, is one of the best jobs in New York and ought to be seen by any one who appreciates beauty as a servant of truth.



ST. MARY'S, CHAPPAQUA

"A book that no serious student of the Bible can afford to miss."

—THE CHURCHMAN

The BIBLE is HUMAN

By Louis Wallis

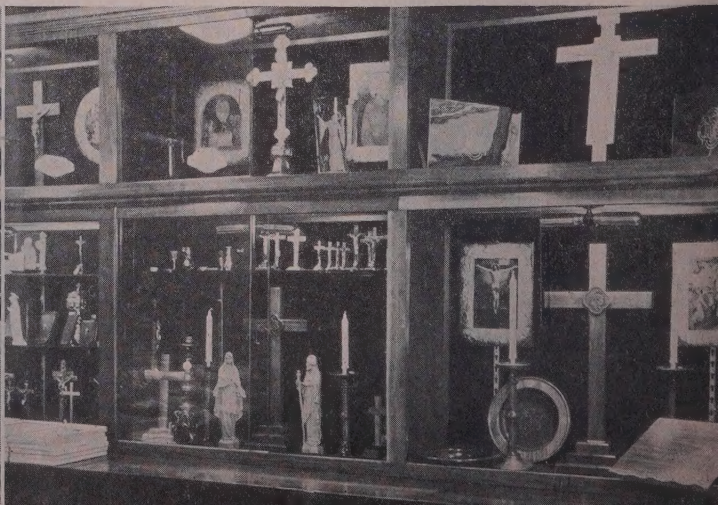
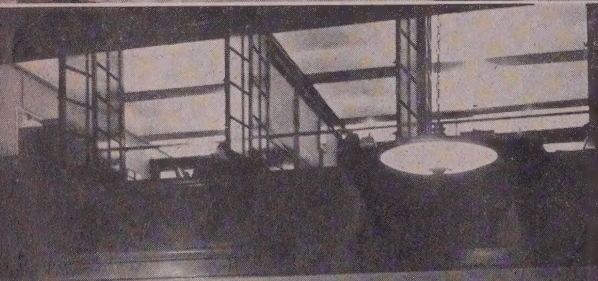
The sentence quoted above is from a review in the *CHURCHMAN* by Rev. F. J. Moore, Rector of the Church of the Advent, Cincinnati, who says of this book:—"It is more than a new account of the origin and growth of the Jewish Scriptures. It is a new approach to the understanding of the history and religion of Israel . . . Mr. Wallis has put new life into the study of the Old Testament."

Equally significant is the following from a review in *The Christian Century* by Professor William C. Bower, of the University of Chicago Divinity School:—"Rigorously scientific. A secular history with a stark realism that brings the literature of the Old Testament down out of an assumed supernatural realm—a theological accretion that has distorted and falsified the essential character of the writings of the Old Testament for the vast majority of Jews and Christians for centuries—and restores it to its functional relation to a rich, evolving and dynamic scene of the interaction of the Hebrews with their physical, social and cultural environment . . . A distinct contribution, not only to an understanding of the functional origin and nature of the literature of the Old Testament, but to its more realistic and fruitful use in contemporary religious experiences . . . The treatment is wholly constructive."

Rev. J. M. Myers, in *The Lutheran Church Quarterly*, writes as follows:—"Mr. Wallis has sounded a clarion call to Bible students today to take up the old book and ponder it anew. And no more effective stimulus to this end can be found than in the book under review."

330 pages \$2.50

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FIRST SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Bishop Beecher to Retire

At the opening session of the annual convocation of Western Nebraska in St. Stephen's, Grand Island, on April 27th, Bishop Beecher in announcing his retirement, commented on the coincidence of delivering his last official annual address from the same parish where his predecessor, the late Bishop Anson R. Graves, delivered his first annual address just 52 years ago.

"It is fitting and proper that in this connection I should inform all present, and as far as possible the Church at large, that I shall present my resignation to the Presiding Bishop at the next General Convention in October, to take effect December 31, 1943," he added.

Bishop Beecher was called as Bishop of Western Nebraska while Dean of Trinity Cathedral, Omaha, his consecration taking place on St. Andrew's Day, 1910. He came as no stranger to the missionary field, however, having started his ministry there after graduating from Philadelphia Divinity School over 50 years ago. Through his vigorous and devoted prosecution of the work, the valuation of the church property today amounts to \$266,000 with a debt of \$5,000, including new churches at 17 points and improvements at many others.

The Bishop and Mrs. Beecher reside at Hastings, Neb., where the beautiful St. Mark's Pro-Cathedral was recently consecrated.

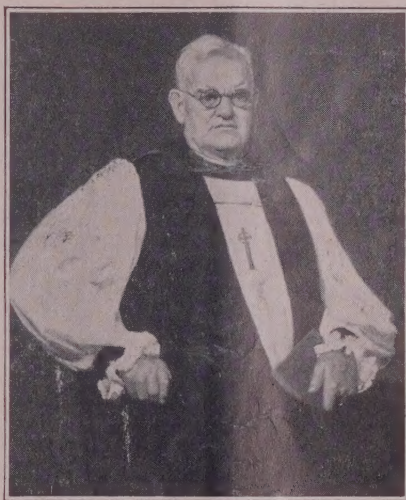
CONVENTION

Change in Dates

The Presiding Bishop announces a change in General Convention dates. The dates which had originally been decided upon were from Tuesday, October 5th, through Wednesday, October 13th. Cleveland hotels urged that the dates be changed, and it has been decided to advance the Convention period to open Saturday, October 2d. Bishop Tucker points out that the Cleveland hotels are entirely coöperative, but that they are taxed to their utmost capacity in war time with representatives of industry and government agents. The change of date relieves them at a peak-load part of the week, and both Bishop Tucker and the committee in Cleveland believe that the change is necessary.

SCHEDULE

Plans call for a wartime Convention, stripped of all accessory events, and devoted strictly to business, with the expecta-



BISHOP BEECHER: *He will present his resignation at General Convention.*

tion of adjourning on Saturday, October 9th, or Monday the 11th, at the very latest.

The National Council will meet in Cleveland September 30th and October 1st.

On Saturday morning, October 2d, there will be an early celebration of the Holy Communion, with the first business session opening at 10 A.M. There will be no great opening service as at previous Conventions. The Presiding Bishop will preach the Convention sermon in Trinity Cathedral on Sunday, October 3d at 11 A.M.

Convention sessions will be held in the Euclid Avenue Baptist Church Auditorium, this building accommodating both Houses. Sessions of the Woman's Auxiliary Triennial will be held in the Statler Hotel. The United Thank Offering presentation will take place in Trinity Cathedral, Monday, October 4th at 8 A.M. The Joint Session of Convention will be held Sunday afternoon, October 3d.

As Bishop Tucker has previously pointed out, this Convention will be able to provide no accommodations for the usual visitors, concurrent meetings of various Church organizations, and exhibits. While recognizing fully that this is a definite loss, the Convention faces rigid wartime restrictions on travel and accommodations, so that the action is unavoidable.

It has been suggested that as the usual number of visitors from the dioceses and districts will not be able to attend the Convention and take the news of it home to their parishes, that each diocese and district might well consider early, plans for getting detailed reports back home, preferably through their clerical and lay deputies.

CHURCH MUSIC

Dr. T. Tertius Noble to Resign

Dr. T. Tertius Noble, organist of St. Thomas Church for 30 years, founder of its famous choir school and renowned as a composer of church music, will retire on June 13th. Dr. Noble, who will be 76 on May 5th, said "I have always been a great believer in people giving up important jobs while they are still able to perform them well. It is a good thing to make way for younger men. And, besides, there is much other work that I want to do in my last years—work I have had little time for so far."

Dr. Noble was born in 1867 at Bath, England. His first public appearance as a pianist was at the age of 11. His church musician career began in 1881, when he was appointed organist of a Colchester, England, church. In 1898 he was appointed organist and choirmaster of York Minster. In 1913 he was called to St. Thomas' in New York where he founded the St. Thomas Festival Chorus in 1914 and the Choir School in 1918.

In 1932 the parishioners of St. Thomas gave to the church a stained glass window in memory of Dr. Noble's career—the only window in the church honoring a living man. At the same time he was awarded the Lambeth degree of Doctor of Music, which previously had never been conferred on anyone outside the British Empire.

DEACONESSES

St. Faith's House to Be Reopened

The trustees of the New York Training School for Deaconesses and Other Church Workers have announced their acceptance of the offer of Deaconess Romola Dahlgren and Deaconess Jane B. Gillespy to come into residence at St. Faith's House on the grounds of the Cathedral of St. John the Divine, New York City.

Previous to their retirement four years ago, they were associated together for 20 years as deaconesses in charge of the House, and are known to all the graduates and friends of the institution, as well as to all members of the Deaconess Order.

The School was closed last summer for extensive repairs and for reorganization. The Deaconesses will undertake to co-operate with the trustees and with the loyal and devoted body of alumnae in putting into effect plans for reopening, as soon as circumstances permit, this important and much needed training center for the women workers of the Church.

INTERCHURCH

Federal Council Issues Report on Mass-Murder of Jews

A documented survey of evidence on the mass murder of Jews in Nazi-controlled Europe, has been made public by the Department of Research and Education of the Federal Council of Churches.

Declaring that "the suffering of the Jewish people in Europe is beyond anything the civilized imagination can picture," the survey points out that "the quantity of the evidence is so enormous, the sources are so varied, and their correspondence in substance and import so close even in detail as to compel belief."

A detailed exposition is given of the various steps undertaken by National Socialist leaders to press a "deliberate campaign of extermination" throughout the continent of Europe.

"The long-drawn-out, relentless process of physical depletion through starvation, mental wrecking through torment and fear, and spiritual degradation through incredible brutalization has culminated in a ferocious program of mass slaughter," the survey states.

"The constant shifting of masses of people, incoming and outgoing at each concentration camp, makes a ghastly motion picture. Available figures, therefore, are incomplete and circumstantial but those given here have been carefully checked as to source so far as is at present possible. The general picture is clear. Arrest, concentration, deportation—preceded and attended by starvation and brutality—and final disappearance."

Publication of the Federal Council survey was authorized in connection with the Council's designation of Sunday, May 2d, as a Day of Compassion for the suffering Jews of Europe.

The Council will also distribute a booklet entitled *Christians Protest Persecution*. The booklet is a compendium of statements by religious leaders and churches in Europe and America and is published by the National Conference of Christians and Jews.

DEPLETION OF JEWISH POPULATIONS

A graphic picture of the depletion of Jewish populations in European countries since the beginning of the war is given in the following tabulation:

Poland: Of the 3,130,000 Jews in Poland before the outbreak of the war, over one third have perished during the last three years.

Bohemia-Moravia: 15,000 Jews left of the original 80,000.

Belgium: Only 8,000 Jews remain out of 75,000.

Netherlands: Sixty thousand out of 180,000 Jews have been deported.

Jugoslavia: Of 80,000 Jews 400 escaped and the rest have been killed, imprisoned, or deported.

Greece: Out of 78,000, all aged from 18 to 45 have been drafted for forced labor.

France: 65,000 out of 340,000 Jews have been deported.

Rumania: Not more than 270,000 Jews are left of 900,000. Of the 185,000 de-

ported to prison camps in Transnistria some 75,000 have perished.

Bulgaria: Of 50,000 Jews 9,000 remain. Slovakia: Seventy thousand of a total of 90,000 Jews have been deported.

Latvia: Four or five thousand Jews may remain out of 32,000.

Lithuania: Similar figures are applicable to Lithuania's 150,000 Jews.

THE BIBLE

Presiding Bishop's Fund

Sends \$1,000 to Bible Society

In acknowledging a gift of \$1,000 from the Presiding Bishop's Fund for World Relief, the American Bible Society commented upon the opportuneness of the gift, as it was expecting on the day it was received, to procure a license to send \$25,000 to Switzerland for the printing there of Bibles and Testaments for distribution in Europe.

The Society has received an order for 145,000 New Testaments in sealed waterproof cases from the Army Air Corps, to be placed in the life-rafts of Flying Fortresses. Similar orders are being received from the US Shipping Administration for use in life-rafts carried by ships, and both the Navy and the Army Transport service have asked for supplies of these specially packed Testaments for life-boats.

L. C. FAMILY

Staff Changes

Changes in the Milwaukee LIVING CHURCH office have come so fast in the last year that it is becoming difficult to keep track of the titles that properly belong to the appropriate person.

Leon McCauley, idea man, who has successfully whipped through five jobs in the Milwaukee office since joining the staff in 1938—rewrite man, circulation manager, advertising manager, business manager, office manager—is to transport his wife and son, Brian, 2½, his household

possessions, and his typewriter to the New York office of Morehouse-Gorham. New position—book editor and production manager. He is still to keep an eye on THE LIVING CHURCH in the capacity of director of advertising and promotion; he will be field representative of the Church Literature Foundation; and advertising manager of the ANNUAL.

Leon's hobby is writing. His fiction has appeared in *Scribner's*, the *Chicago Daily News*, *Anvil*, *International Literature* (German and Russian editions), *New Anvil*, *Fiction Parade*. Articles by him have been published in the *New York Post*, the *Milwaukee Journal*, THE LIVING CHURCH, and THE LAYMAN'S MAGAZINE.

Twice his stories have been listed by O'Brien, noted story critic, as among the best of American works of the year. The University of Kansas Press is soon to produce an anthology containing one of his stories.

The Milwaukee office will miss his enthusiasm and his quips, and his interest in



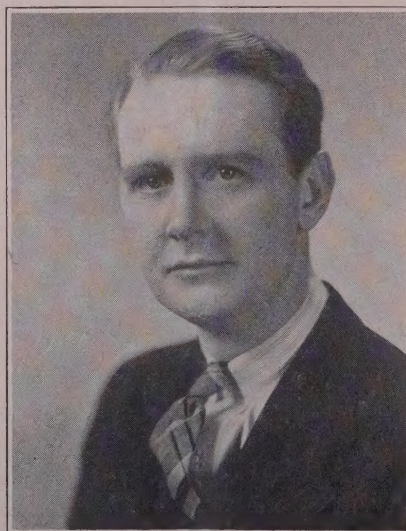
MRS. PFEIFER

Kohler.

all things pertaining to the staff, which covers a range from a new "hairdo" in the stenographic department to how Brother Bud is getting along in North Africa.

Mrs. Marie Pfeifer, who now succeeds Mr. McCauley as business manager in Milwaukee, is one of the firm's long-time employees. From 1925 on she worked with Clifford P. Morehouse as his secretary, in the days when Frederic Cook Morehouse was editing THE LIVING CHURCH and young Clifford served as managing editor. She has seen many changes in the organization. An expert on the techniques of office administration, she is the Emily Post of the office staff—she answers all questions as to the correct method of address for all clergy from Archbishops to recent seminary graduates. In the evenings she finds time to tell her son, red-headed Billy, 3½, bedtime stories. Carl, her husband, is helping to turn out shells in one of the big Milwaukee industrial concerns.

Oldest employee in years of service is Mrs. Mary Mueller, who has been with Morehouse-Gorham since 1923, and has



MR. MCCAULEY

Kohler.



Kohler.

MRS. MUELLER

filled numerous positions—that of filing chief, managing editor of *THE LIVING CHURCH ANNUAL*, librarian, head of the subscription department, and cashier. She now will act as circulation manager. Infinitely painstaking in the matter of detail, she has a vast acquaintance with the clergy and their activities, her knowledge dating from the days when she handled the *ANNUAL*. Weekends and summers she spends in the country near Milwaukee with her daughter, Antoinette, her son-in-law, and small Kay Mary, 3 years old, and “absolutely the world’s most wonderful grandchild.”

PRESBYTERIANS

General Assembly to Issue Peace Pronouncement

A pronouncement on Christian principles of an enduring peace and a report on the progress of proposed union with the Episcopal Church and the Presbyterian Church in the US (Southern) are expected to highlight the forthcoming General Assembly of the Presbyterian Church in the USA (Northern), scheduled to meet in Detroit, Mich., May 27th-June 1st.

Other features, it is anticipated, will include expansion of the Church’s Wartime Service Commission, which last year raised over \$1,000,000 for work among the armed forces and for relief activities abroad; appointment of a “national commission on evangelism” to function as a permanent agency of the Church; and a 20,000-word report involving “vigorous recommendations” concerning Presbyterian theological education.

The assembly’s pronouncement on peace principles has been prepared by a nine-man commission.

Because of wartime restrictions, the Detroit Assembly will consist of only 455 delegates—one half the customary enrolment. The usual seven-day meeting will be reduced to six days.

ENGLAND

British Church Bells Ring On Easter Day

British church bells rang on Easter day throughout the land. They will be heard on all Sundays hereafter and also on special occasions, according to Prime Minister Churchill. Silent since June, 1940, except in celebration of the 8th Army’s victory in Libya and Christmas, 1942, the bells were to be used only in case of invasion by enemy forces.

CHINA

College Workers Recognized By Government

Generalissimo Chiang Kai-Shek, as president of the Executive Yuan has sent to Mrs. E. P. Miller and Mr. John Coe, \$1,500 each (National Chinese Currency) in recognition of their long service in Hua Chung (Central China) College for over 10 years.

This advice comes from Dr. Francis C. M. Wei, president of the college, to the Rev. Dr. James Thayer Addison. Dr. Wei adds that “with the depreciated value of the Chinese dollar the gift represents only a small amount of money, but we are happy to receive it because it is an official recognition of the services of teachers who have served for many years in the college.”

Listing similar gifts from the Generalissimo to workers of the London Missionary Society, the Methodist Missionary Society and others, Dr. Wei modestly adds, “and myself.”

More than a year ago the Ministry of Education awarded certificates for long service to all the people who had served long terms in the college. At that time awards were made to Mrs. Miller and Mr. Coe, as well as to Dr. Wei, who has served at Boone and Hua Chung for 32 years. He explains, however, that the government does not recognize the status of the college until after the registration of 1931.

Dr. Wei says that news continues to be encouraging from the Western Front near the Yunnan border, and “everybody feels confident that we shall be able to continue our work here without any interruption until we move back to Wuchang after the end of the war.”

FRANCE

Christian Burial For RAF Fliers In Burgundy

A letter describing the funeral ceremony held in France for a group of RAF fliers shot down over “a small city in Burgundy,” together with a message of consolation to the families of the fliers, was recently received in London, according to a report of the British Broadcasting Company.

The report said that 2,000 French people had paid a “touching homage” to the fliers,

adding: “After the priest of the community had given his benediction a choir of young girls sang God Save the King and the Marseillaise.”

THE MESSAGE

The message sent to the families of the RAF fliers stated: “Please know that the entire population of this department honors and holds dear your dead. Please know that we shall keep flowers on their graves and that we shall kneel down every day before them, until their remains can be turned over to you. This message is addressed to you by true Frenchwomen who cannot forget.”

INDIA

Native Clergymen Appointed Chaplains to Army

For the first time, native clergymen have been appointed to chaplaincies in the Indian Army, according to an announcement in the *Examiner*, organ of the Bombay Roman Catholic archdiocese. The chaplains include four Roman Catholic priests, one Free Church, and three Church of England clergymen. Each has received the Viceroy’s commission, with the rank of Subedar.

In addition, four Indian Roman Catholics have been appointed Catechists to the Army, with the N. C. O. rank of Havildar.

The *Examiner* describes the appointments as a “notable achievement” and expresses the hope that the appointment of Roman Catholic chaplains and Catechists to the Indian Army will become permanent after the war.

LIBERIA

Native Boy Assumes Responsible Position

Dr. Paul J. Laube, Pan-American Airways physician who is also head of St. Timothy’s Hospital, Cape Mount, Liberia, and who is now in New York on a short visit, says that one of the very important people at St. Timothy’s is Thomas Haines.

Thomas is a native, and is chief dresser at the hospital. He is a particularly high type of Liberian native, and uses his keen brains and skilful hands to good advantage in caring for the many patients who come to the hospital.

MISSIONARY PRODUCT

Thomas is a product of the Liberian mission. He is about 25 years old, and when he became a Christian he abandoned his tribal names and took the name of Thomas—after the Saint—and Haines, after the Rev. Elwood L. Haines, then a much-loved missionary in Liberia, now dean of Christ Church Cathedral, Louisville, Kentucky.

Thomas is able to dress wounds, care for operative wounds, administer anesthesia, and give various treatments under direction of the physician. He is happy, useful, dependable, Dr. Laube says.

ARMED FORCES

President at Palm Sunday Service in Army Camp

President Roosevelt's visit to Camp Robinson, Little Rock, Ark., fell on Palm Sunday, and as is his custom, he attended church services, finding himself at home with Episcopal Chaplain Crawford W. Brown, formerly rector of the Church of the Redeemer, Elgin, Ill., in charge.

Chaplain Brown was specially designated by the commanding officer to arrange and conduct the service.

While it was an exclusively military service, the men were given to understand that the President was there as a worshipper and not as the Commander in Chief of the armed forces. The original plan was to hold the service in the stadium which would have accommodated 15,000 men, but inclement weather forced the change to the field house where an altar and chancel were arranged according to the Church's use. The service was an adaptation of morning prayer. It was entirely a worship service with no sermon.

The President was deeply touched by the devotion and solemnity of the service; and he told Chaplain Brown, "I've never heard anything in my life as wonderful as those boys singing 'Onward Christian Soldiers.'" At the close of the service the men forgot they were in church and cheered the President as he left the building and started for his historic meeting with the President of Mexico in Montreux.

Indians From Rosebud Reservation Continue Church Activities

Among the many Whites and Indians who have gone into the armed forces from the vicinity of the Rosebud Reservation, the first casualty, Melvin Yellow Cloud in Africa, the first overseas nurse, Lieut. Angels Murray, and the first WAAC, Blanche Decory, were all from old Indian Church families. Stephen Moccasin, a lay catechist from the reservation, is chaplain's assistant in a big Maryland camp.

In a number of regiments the Dakota Churchmen are the only Indians, and every one who comes back on furlough reports that he "likes the army" and is ready and glad to go again. Several are officers.

Cards come regularly to the Dakota clergy from chaplains telling of the Indians' loyalty to the Church. In an Alabama camp two Indians from the Rosebud Reservation came an hour before each service, to prepare the church room. Spencer Fire, in the Bremerton Navy Yard, went immediately on his arrival to find the church and call on the rector. When Mr. Fire's family joined him, their church home was ready for them. A Dakota Indian family employed in Flint, Mich., found their place in St. Paul's parish and then looked for other Indian families to bring with them, and found a baby to be baptized. The Knocks-Off-Two family, away from home in defense work,



AT CAMP ROBINSON: Chaplain Crawford W. Brown, a priest of the Episcopal Church, greeted the President. Press Assn.

put an offering into a baking powder tin every week and when they came home presented tin and all at the church service. An Indian college woman, whose father is one of the clergy, is president of a club of Indian and White people who send a mimeographed letter every month to husbands and sons all over the world.

Five little isolated Indian chapels far out on the Dakota prairie are in the care of the Rev. Dallas Shaw, himself an Indian. The Army and Navy Commission's fund might not seem a matter that would have a very direct appeal to them, but every family in every one of those five congregations gave a dollar for that fund. In the Lower Brule Mission all through this past cold winter, midweek evening services have been held by one of the Indian clergy in the little log and frame houses, and every service included an offering with prayers for the men who have gone from almost every home.

The Rev. Dr. Paul H. Barbour of the Rosebud Mission went recently to a small Indian chapel for a service. More than 100 people crowded in, and brought a service flag to be blest, representing not only Indian boys but white ones. The offering was \$40, a generous share of it given by a full-blooded Indian mother, president of the Woman's Auxiliary, three of whose five sons, all college men, have gone.

HOME FRONT

Paterson Clergymen Drive Ambulances

The Rev. William L. Griffin jr., rector of St. Paul's Church, Paterson, N. J., is one of eight clergymen of that city and vicinity who are driving ambulances on the night shift for the Paterson General

Hospital. The hospital superintendent had told one of their number the difficulties encountered since the three ambulance drivers had been called to war service. The situation was explained to the Paterson Ministers' Association and the clergyman assumed responsibility for the ambulances every night from 10 o'clock until 8 the next morning. Two hold themselves in readiness to substitute when necessary, and two laymen take over Saturday nights to enable the ministers to prepare for their Sunday services.

COMING EVENTS

May

2. Convention of Kansas, Atchison, Kans.
- 2-3. Convocation of Salina, Salina, Kans.
3. Convention of Pennsylvania, Philadelphia.
4. Convention of Easton, Easton.
- 4-5. Convention of Vermont, Montpelier, Vt.; Quincy, Galesburg, Ill.; Sacramento, Benicia, Calif.
- 4-6. National Council meeting.
5. Convention of New Hampshire, Plymouth, N. H.; Northern Indiana, Howe, Ind.
- 5-6. Convention of Washington, Washington, D. C.
- 7-9. Convocation of Eastern Oregon, Baker, Ore.
9. Convocation of Spokane, Yakima, Wash.
- 9-11. Convention of Colorado, Denver, Col.
11. Convention of Bethlehem, Easton, Pa.; Fond du Lac, Fond du Lac, Wis.; New York, New York City; South Carolina, Florence, S. C.; Southern Virginia, Petersburg, Va.; Upper South Carolina, Aiken, S. C.
- 11-12. Convention of Delaware, Wilmington, Del.; North Carolina, Durham, N. C.; Western North Carolina, Gastonia, N. C.
12. Convention of Massachusetts, Boston; Atlanta, Athens, Ga.; West Virginia, Parkersburg, Va.
- 12-13. Convention of Montana, Helena, Mont.; East Carolina, Greenville, N. C.; Convocation of New Mexico, Albuquerque, N. M.

OLYMPIA

Merry Wives

With the name "The Merry Wives of Trinity" and the purpose of reaching out a welcome hand to newcomers to the City, a group of young married women of Trinity Parish Church, Seattle, Wash., has definitely filled a need found in any parish in a defense area.

Although its members do not have to be church members, the organization almost immediately after forming last Fall, asked for a parish job. They gave a dance and card party during the winter to raise money to help redecorate the parish house.

They "adopted" several crippled children from one of the hospitals and not only gave them each a wonderful Christmas but follow up on all occasions to remember them.

A cleverly illustrated log book kept by the organization is called *The Diary of a Merry Wife of Trinity*.

ARKANSAS

Christ Church, Little Rock, Consecrated April 11th

April 11th was another red letter day for Christ Church parish, Little Rock, and for the diocese of Arkansas. At 11 o'clock that Sunday morning the beautiful Christ Church was consecrated by Bishop Mitchell of Arkansas.

With a congregation which filled the large nave to overflowing, the combined choirs of Christ Church and the Cathedral entered to the strains of the processional hymn, "Christ is made the sure foundation." A shortened form of Morning Prayer was read by the Rev. C. P. Lewis, canon of the Cathedral and Chaplain Crawford W. Brown, of Camp Robinson. "What mean ye by these stones?"

was the text used by the rector, the Rev. W. P. Witsell, D.D., who preached the sermon.

In his address of greeting Bishop Mitchell said:

"We come today to the climax of realization. Our hearts are filled with joy and achievement. I am privileged to salute you in the name of the Lord and to consecrate this House to its holy purpose and separate it 'henceforth from all unhallowed, ordinary, and common uses.' On behalf of the whole diocese I congratulate and commend you and rejoice with you—priest and leader, people and followers—each and every one. Your vision and faith and love and indomitable determination have been richly rewarded, whereat I rejoice and give thanks.

"This Church bears His name—Christ Church. Pray earnestly that it be more than a title—that it may exemplify His nature and be truly Christ's Church. To this mission and purpose and destiny I summon you in renewed dedication this day."

The roots of Christ Church Parish are deep in the history and background of Little Rock and Arkansas. Founded Sunday, March 10, 1839, by the Rt. Rev. Leonidas Polk, first Bishop of Arkansas, at an organization meeting held in the Presbyterian Church, graciously loaned for that purpose; a site for a Church was selected by Bishop Polk who donated \$900 towards the purchase.

BURNED DOWN TWICE

The first Church building was begun in 1841, opened in 1842, and struck by lightning and burned on September 29, 1873.

The second Church building begun in 1874 was completed in 1887, consecrated in 1901 and was destroyed by fire on October 1, 1938.

The parish, under the leadership of its rector, the Rev. Dr. Witsell, has in less than five years, completed and paid for its

new house of worship. The cornerstone was laid on October 1, 1940, and the new building was opened for its first service on September 28, 1941.

The new building is of Gothic architecture planned in a large measure after the Cathedral of Winchester, England, with some variations in the lower front suggested by the Chapel of the Intercession, New York City.

Much thought was given to the matter of the windows and furnishings of the new Church. The scheme for the windows is that the upper row depict the life of Christ commencing with Isaiah and the Messianic prophecy; so that anyone coming into the church following the windows from the north side of the sanctuary to the left around to the altar will have before him the essential features of the life of our Lord. The lower row of windows unfold the history of the Church commencing with St. Peter and the other Apostles at Pentecost, being followed by events throughout the long life of the Church from then on, passing through its history in Britain and Colonial America and concluding with Bishop Polk, the first Bishop of Arkansas and the founder of Christ Church.

Christ Church was the center of national interest last Easter Sunday when special prayer was offered by the rector for General Douglas MacArthur, who was baptized in the church in his infancy.

GEORGIA

Gift

"In deep appreciation of what St. John's has meant to us and our family," Dr. and Mrs. John K. Train, have given to St. John's Church, Savannah, Ga., the purchase price of a large portion of improved property just across the street from the church. Included are a two story house that has been used by the department of Christian social relations for a number of years, a store, and several garages. For the present the house will continue to be used for social service work, and the garages will be rented. The parish expects some time in the near future to erect a modern parish house. Both Dr. and Mrs. Train and their family are life-long communicants of St. John's.

NEWARK

50th Anniversary

Suffragan Bishop Ludlow was the guest of honor at the parish dinner with which St. Thomas' Church, Newark, N. J., opened April 16th the celebration of its 50th anniversary.

The Rev. Paul C. Martin, rector since 1941, presented two of his predecessors, also, as speakers. They were the Rev. Duane Wevill, assistant at St. Paul's Church, Paterson, and the Rev. John H. Keene, rector of Christ Church, West Englewood. The Rev. William L. Griffin, rector of the Paterson Church, preached the anniversary sermon Palm Sunday afternoon.



CHRIST CHURCH, LITTLE ROCK: Said Bishop Mitchell, "Your vision and faith and love and indomitable determination have been richly rewarded."

The Diocese of New York Today

THE history of the diocese of New York shows that it has from the beginning had in its life the elements of greatness. The diocese has had great bishops, great parishes administered by great rectors, great lay people; great works have been done in and through the diocese; great movements have been inaugurated and kept in motion. The diocese of New York has always been a great diocese. But those Churchpeople who have lived in it longest are agreed that the greatest years of the diocese of New York have been the 22 years of Bishop Manning's episcopate. It is significant that during these years the adjective "great" has been generally applied to the diocese.

We are all aware that when men and women describe a nation or a state or a city as "great," they usually mean that it leads other nations, states, or cities in some one important way—the way of most interest and concern to the particular speaker. So it is also with a diocese. In the case of the diocese of New York, many different sorts of people call it great. First of all, the clergy: we have ourselves heard the clergy speak of "our great diocese." One of them, a member of the diocese for most of the years of his long ministry, gave his reasons, without being asked, for using the word "great." He said: "When Bishop Manning was consecrated in 1921, the diocese of New York had greatness in some areas, but not in others. It was strong here, weak there. Why? Because it was not a united, closely knit whole. Today, it is that. Bishop Manning, to whom everything in the diocese, no matter what, no matter where, is important, has made the diocese of New York one body: strong, active, effectual. How has he done it? By inspired, tireless, personal attention to all the things which belonged to the diocese and were part of its life."

The laity, concerned with the City of New York, have taken note of Bishop Manning's vivid interest in civic affairs. Only a few weeks ago, at a meeting in the interests of better housing, three of the speakers who were not Churchpeople delighted the Churchpeople present when they mentioned the Slum Clearance Conference held in the nave of the Cathedral of St. John the Divine, and called attention to the fact that

Bishop Manning had been studying and working at the problem of better housing ever since he saw the relation of the problem of proper living conditions to right human conduct—which was when the Bishop was assistant rector of Trinity Church, in 1908. Those men and women, discussing better housing, were not particularly interested in the unity or disunity of the diocese; but they were interested in what that diocese, led by Bishop Manning, was doing about good housing. They too, speaking of the diocese, called it the "great diocese of New York." Several of them, after the meeting, remarked to a little group of Churchpeople who were present: "Your Bishop is a great man."

During Bishop Manning's episcopate the diocese of New York has had a part in most of the outstanding events of the City of New York. When the King and Queen of England visited New York, Scotland Yard and the Secret Service would not consent to their driving up Broadway and Fifth Avenue; their route was to be as little public as possible. One and only one exception was made. In order that Their Majesties might see at least the exterior of the Cathedral of St. John the Divine, they, with their escorts, drove up 110th Street, past the Synod House, and along Amsterdam Avenue, past the Cathedral Close and the West front of the Cathedral. Most elaborate precautions were taken by Scotland Yard and the Secret Service, and this one exception was made. It was said, by reliable authorities, that it was done simply as a tribute to Bishop Manning, in recognition of all that he had done for the City of New York, as head of "the great diocese of New York."

THE diocese of New York today is at work in a world at war. The calls from far and near, from home and overseas, are heard and heeded. In every parish and mission in the diocese, the war effort is being helped in every possible way. Yet the life of each parish or mission goes on steadily: both clergy and people feel that in this life is the strength required of those who would help, that spiritual reinforcement was never so essential. Throughout the winter, congregations have assembled in cold churches, encouraged by Bishop Manning's example, faithful to the worship of the Church in the face of all difficulties and discomforts. It was significant that the Bishop sent out a letter, asking the clergy not to close their churches because of the fuel shortage, and asking the people to protect their health with warmer clothing and come to the services of their parish church or mission. And they did it.

We understand that Bishop Manning has determined not to leave the diocese, either for holidays or for outside engagements while the war continues. He feels that he should be immediately available should there be any emergency. Last summer, Bishop Manning stayed in New York City the entire season, going every day to his office in the Synod House. He preached in the Cathedral on the Sundays in July. In August and September he visited parishes and missions in other parts of the diocese, in order to have a Sunday with each one other than the occasion of his customary visitation for Confirmation. Today, the diocese of New York is a little greater than it was before, because of its new experience of a whole summer with the Bishop. Both clergy and laity declare

Today's Gospel

First Sunday after Easter

"PEACE be unto you." This phrase recurs in the Resurrection accounts until it becomes an Easter refrain. The risen Lord, Who upon the Cross finished the divine part of redemption, speaks this word of blessing as He re-appears to His friends. It declares that man can now make a true and lasting peace with God. It promises God's blessing to man. Now that we know that the power of sin and death is broken, we can live and die and live again with complete assurance that we are at one with God. We can live in peace, secure in God's blessing. We can die in peace, knowing full well that we are to rise again and live with Him. As we make our Communion, as our risen Lord comes to us, let us pray that we may receive His Peace, and always know in our lives that Peace that may pass our understanding but is none the less real and true.



Washington, D. C.

GREETINGS to our fellow-Churchmen in the diocese of New York!

Is there any place in Christendom in which our Church has a more varied ministry to all sorts and conditions of men? Somehow, I doubt it.

Up on Morningside Heights there is that great Cathedral, massive yet delicate, standing serene and magnificent amid the turmoil of the world's busiest city. There is tremendous teaching value in a great Cathedral, and a powerful witnessing to the eternal truth of the Catholic Faith that is for all people, of all nations, in all ages. Ours would be a sad generation if its only architectural monuments were skyscrapers and theaters, factories and apartment houses. These we have in abundance, and we are proud of them; but the message that the Cathedral will convey to future generations is that twentieth century America had a soul, too, and we were not too busy with material things to bear our witness to things eternal.

Then there are the variety of parish churches—big ones and little ones, metropolitan, suburban, and rural, old and new. There is historic Trinity at the head of Wall Street, St. Thomas' on Fifth Avenue, St. Mary the Virgin near Times Square, St. Bartholomew's on Park Avenue, the Little Church Around the Corner on 29th Street. Each of these has its own special type of witness in the great city; and so do the suburban churches in Westchester County and the town and rural ones up the Hudson and in the Catskills.

Then there are the many churches that minister to people of races and traditions that we commonly think of as "foreign"—All Saints', Henry Street, the French Church of St. Esprit, the Italian churches of the Holy Redeemer and of St. Mary of the Angels, and others. Visit some of these, you who think of our Church as merely an offshoot of the Church of England, and see what a wide variety of Catholicity is to be found within the Episcopal Church.

And there are the Negro parishes—large and flourishing, some of them, like St. Philip's and St. Martin's, and others that

that this is so. But it is of a piece with Bishop Manning's usual relationship with the diocese. As one of his oldest priests said: "He has cared about everything, cared for everything."

Surely this is the reason why "the great diocese of New York" is greater today than it ever has been in its long and illustrious history.

Internment Camp Altar

THE fund for an altar for the Japanese internees at Camp Livingston, La., has gone over the top and the altar has been sent. We believe that it reached Frs. Kano and Ikezawa in time for a most joyous Easter.

The altar, complete with all necessary silver vessels, was generously supplied by Ammidon and Co. at cost (actually at rather less than cost), the total outlay from THE LIVING CHURCH RELIEF FUND being \$147.44. Contributions from readers have reached a total of \$170, so that a balance of \$22.56 remains in the fund.

Several other Japanese priests in relocation centers are forced to make shift with the crudest furnishings in their

are exercising a tremendously effective ministry among our Colored brethren.

There is the City Mission, with its far-flung and varied religious and humanitarian work, bringing hope and light to thousands who would otherwise dwell in darkness. There is St. Luke's Hospital, and many another agency for the relief of sickness and suffering, or for bringing security to the insecure.

There is Holy Cross Monastery, with its constant reminder of the value of the Religious life; and the various Sisterhoods that do so much good in their quiet but effective way. There is the work of the Church Army, and the school for deaconesses, and many another agency of practical Christianity.

There is the General Theological Seminary, with its high traditions of scholarship and its tremendous influence on both the scholarly and the spiritual life of its students.

And so we could go on, naming parish after parish and institution after institution in the diocese of New York that are an inspiration to the whole Church. Perhaps we ought not to have named any, because if we were to name all that deserved mention we should have to publish a catalog rather than a magazine.

And we have not even spoken of the individuals, men and women, whose vision and leadership have made these institutions what they are. Nor can we do so—except for the two bishops who have proved themselves genuine Fathers in God to their clergy and their people.

Bishop Manning is one of the great leaders of our Church and of American Christianity. His witness to the Holy Catholic Faith, as received and taught in this Church, are a tower of strength. His leadership has always been courageous and uncompromising. He is a worthy successor to John Henry Hobart and the other strong pioneer bishops who established the Church firmly in our nation, and whose vision and ability made it strong and vigorous far beyond its numerical size.

Bishop Gilbert is a man of vision and of broad sympathies, to whom the Christian Faith is the very foundation of the social order and of the life of the individual and the family. Like Bishop Lloyd of blessed memory he is a missionary, a statesman, and a scholar; and withal a man loved by all who come into contact with him.

Under the leadership of these two bishops, and of many loyal Churchmen both clerical and lay, the diocese of New York is an inspiration to the whole Church. We are glad to have an opportunity in this issue of THE LIVING CHURCH to pay some measure of tribute to its people and its parishes and institutions.

CLIFFORD P. MOREHOUSE.

worship. We have available another contribution of \$20, which can be added to the \$22.56. Will THE LIVING CHURCH FAMILY bear witness to the Church's concern for its members in bondage by building up the fund to the point where it will provide another portable altar for one of these priests?

Rhymes for Joan

XI. A Song of Spring

GOD'S spring comes in the city, too.
The sun shines and the sky is blue;
The trees are budding in the park;
The grass is getting green; and hark!
I do believe a bird sang out
Above the rumble all about.
How soft the air when I'm at play!
My overcoat is packed away.
Hooray!

BERNARD IDDINGS BELL.

STATE OF NEW YORK
EXECUTIVE CHAMBER
ALBANY

April 8, 1943.

THOMAS E. DEWEY
GOVERNOR

The Right Reverend William T. Manning,
Bishop of New York,
The Synod House,
Cathedral Heights,
New York, N.Y.

Dear Bishop Manning:

Through the pages of the special issue of THE LIVING CHURCH featuring the work of the Diocese of New York, I am happy to extend my warmest greetings to you and my fellow parishioners of the Diocese.

The Diocese of New York, which has been under your leadership for more than a score of years, is one of the great bulwarks of religion in the nation today. Its multifold religious and welfare activities, extending through almost one-third of the State's population, enrich the lives of all its members. Its beautiful and imposing Cathedral is the symbol of a work that contributes nobly to the spiritual life of our people.

Today, in a world torn by bitter strife, the return to religion is an evidence of the faith of the American people in God's will. It is to our religious leaders that the world must turn in the spiritual renaissance for which we pray in the peace to come.

With every best wish for many future years of successful endeavor, I am

Respectfully yours,

Thomas E. Dewey

TED:MD



Acme.

GOVERNOR DEWEY



Acme.

MAYOR LA GUARDIA

CITY OF NEW YORK
OFFICE OF THE MAYOR

April 3, 1943

The Right Reverend
William T. Manning
Bishop of New York
Cathedral Heights
New York City

My dear Bishop Manning:

The publication of the Special Issue of THE LIVING CHURCH gives me a valued opportunity to express my appreciation of the work of your great diocese. The almost unlimited scope of its activities and its definite accomplishment in many and varied fields commands the respect and admiration not only of its spiritual children but of all who come in contact with the fruits of its labors.

Please accept my felicitations, my dear Bishop Manning, on this occasion. New York City owes much to the Episcopal Diocesan activities and to the unwearied efforts and high hearted courage of its Bishop.

Very sincerely yours,

W. LaGuardia
Mayor

From 1664 to 1943

By the Rev. E. Clowes Chorley, D.D.

Historiographer of the Diocese

ONE hundred and twelve years before the signing of the Declaration of Independence our Church was established in New York.

In October, in the year of our Lord, 1664, an unnamed priest, who was chaplain to Governor Nicolls, conducted service according to the liturgy of the Church of England in the chapel of the Dutch Church in the Fort. The services were continued by a regular succession of English chaplains whose names are on record.

In 1693, at the instigation of Governor Benjamin Fletcher, the Assembly passed the "Ministry Act" providing for "good and sufficient Protestant Ministers;" one for New York City, one for Staten Island; two each for the Counties of Queens and Westchester. They were to be maintained by a tax levied on the inhabitants.

Before this act was put in operation, a group of members of the Church of England in the city received permission to purchase a piece of land outside the North gate and to build a church thereon. These "Managers of the affairs of the Church of England," as they were called, then petitioned the Governor and Council for a charter of incorporation. The petition was granted, and Trinity Church was incorporated on May 6, 1797. William Vesey was chosen as the first minister and proceeded

to England for Holy Orders. The church was opened for divine worship and the administration of the Holy Communion on Sunday, March 13, 1698. It was a frame building, described as "standing pleasantly on the banks of the Hudson River, surrounded by a white paled fence." Two "chapels of ease" were added later; St. George's, opened July 1, 1752; and St. Paul's on October 30, 1776. St. Paul's is now the oldest church building in the city.

SPG ARRIVES

The growth of the Church outside the city was stimulated by the arrival in 1702 of missionaries of the English Society for the Propagation of the Gospel. Parishes were established on Staten Island, Long Island, Westchester; on the east and west sides of the Hudson River reaching up to Fort Orange (Albany), and the regions beyond.

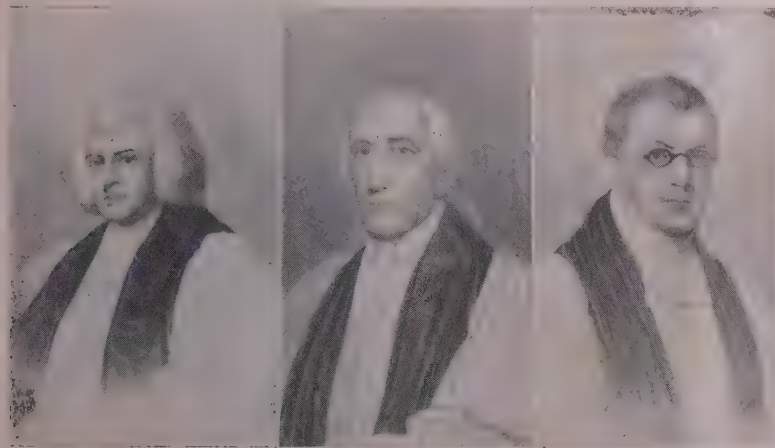
For the time being the War of the Revolution arrested the growth of the Church, but did not destroy her continuity. Immediately after his inauguration as first President of the United States of America, General George Washington proceeded on foot to St. Paul's Chapel where special prayers were said by Bishop Provoost who was the first chaplain of the United States Senate. During his stay in

New York the President attended St. Paul's Chapel (Trinity Church having been destroyed by fire) and his pew is marked by a tablet.

The first convention of the diocese of New York, attended by five clergymen and 11 laymen, was held in St. Paul's Chapel on June 22, 1785, and a little later the Rev. Dr. Samuel Provoost was elected first Bishop of New York, being consecrated, together with William White, in the Chapel of Lambeth Palace, London, on February 4th, 1787. Fourteen years later, "induced by some melancholy events in his family," he resigned his jurisdiction and retired into the country. His last official act was to participate in the consecration of John Henry Hobart in 1811, and he died four years later.

Benjamin Moore, rector of Trinity Church and President of Columbia College, was consecrated as his successor on September 11, 1801.

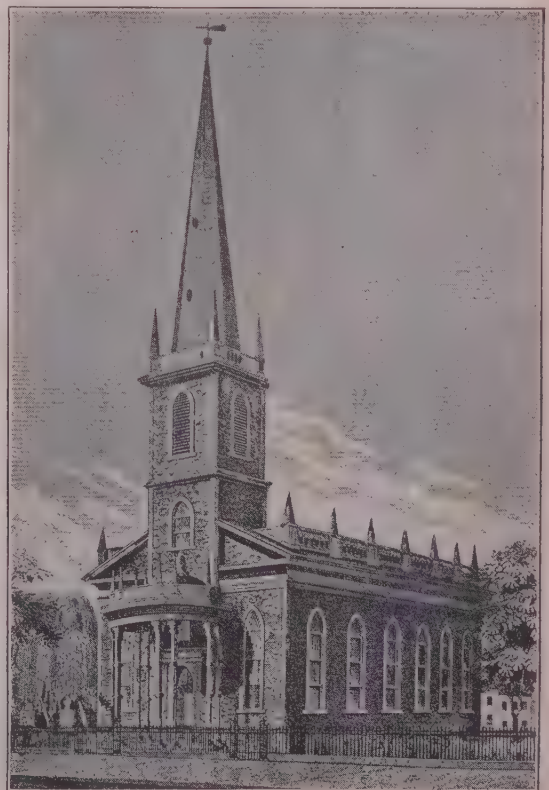
Disabled by paralysis 10 years later, it became necessary to elect an assistant bishop. The choice fell upon John Henry Hobart, the fiery apostle of Evangelical Truth and Apostolic Order. It was the dawn of a new era for a diocese which stretched from Montauk Point to the far-flung Canadian border, and under his aggressive leadership the work increased by



THE FIRST THREE BISHOPS OF NEW YORK (above): Samuel Provoost, first Bishop of New York, was also the first chaplain of the United States Senate; Benjamin Moore (center), the second bishop, was president of Columbia College; John Henry Hobart (right), "fiery apostle of evangelical truth and apostolic order," was the father of the General Theological Seminary.



OLD TRINITY CHURCH (right): The mother church of the diocese as it appeared in George Washington's time.



leaps and bounds. A pronounced High Churchman, he defended by voice and pen the faith once for all delivered to the saints, laying special emphasis on the divine origin of the Church, the ministry, and the doctrine of apostolic succession. He was indeed "at all times and under all circumstances, the intrepid champion of the Church of God." He died in 1830.

CITY MISSION SOCIETY

Two developments marked the administration of his successor, Benjamin Treadwell Onderdonk, whose sun went down while it was yet day. One was the organization of the New York City Mission Society, established for the purpose of providing churches with free sittings for the poor who were unable to pay pew rents; the other was the creation of the diocese of Western New York. His episcopate was brought to a tragic end by an ecclesiastical trial marked by party feeling which made it a travesty of justice. A few years later canonical legislation made possible the election of a provisional bishop in the person of the Rev. Dr. Jonathan Mayhew Wainwright, who died in less than one year as the result of overwork. Horatio Potter, rector of St. Peter's, Albany, was consecrated to the same office in 1854, and became diocesan on the death of Bishop Onderdonk in 1861. In his later years he had as assistant bishop his nephew, Henry Codman Potter. Horatio Potter was a conservative High Churchman of the old doctrinal school and with many qualities of an ecclesiastical statesman. He may be regarded as the founder of the Cathedral of St. John the Divine, for during his administration the Cathedral was incorporated on April 16, 1873, as "a house of worship for all people who may resort thereto." The task of building was left to his successors. Under Bishop Henry Codman Potter the present site was purchased, a chapel erected in the crypt where the first services were held, and the choir built. The choir and the first two chapels were consecrated April 19, 1911, and Bishop Greer broke ground for the nave in 1916, the foundation stone being laid by Bishop



Wide World.

VICTORY GARDEN IN CATHEDRAL CLOSE: Passersby stopped to look over the fence surrounding the Close of the Cathedral of St. John, New York City, on March 31st, and soon a crowd collected. They were looking at Bishop Manning who turned the first spadeful of earth for the victory garden to be planted in the Close as soon as the temperature is right. With the Bishop were six of the men who work in the Close, ready to continue the spading. Bishop Manning spaded up a small plot with enthusiasm. Twenty thousand square feet of land will be used for vegetables.

Manning on November 9, 1925. In 1911 the General Convention enacted legislation providing for the election of suffragan bishops and Charles Sumner Burch was the first to fill that office. He became diocesan on the death of Bishop Greer in 1919. He died in less than two years.

BISHOP MANNING

On the 11th day of May, 1921, the Rev. Dr. William Thomas Manning, rector of Trinity Church, was elected Bishop of New York, and Arthur Selden Lloyd and Herbert Shipman were chosen suffragans.

The story of the more than 20 years of his wise administration is known and read of all men. They have been years of steady growth during which the missionary work of the diocese has been placed on a firm foundation, and adequate stipends provided for the missionaries.

Inheriting the choir and crossing, Bishop Manning built the nave and West front and other great portions of the Cathedral. The interior, with its fretted roof, long-drawn aisles and glorious stained glass is unsurpassed for dignity and arresting beauty. The entire length of the Cathedral was opened for divine service on November 30, 1941. Large congregations have more than justified the enterprise. The Cathedral has become a power in the religious life of the city.

Beginning with one diocese in 1785, there are now six in the State of New York. The mother diocese has now 377 clergy; 263 parishes and congregations; 108,297 communicants. Its annual contributions exceed three and a half million dollars.

THE BISHOP

Bishop Manning—Leader

WILLIAM Thomas Manning, tenth Bishop of New York, has already held that office longer than any of his predecessors except Bishop Provost, the first Bishop, and Bishop Horatio Potter.

To most Americans, Bishop Manning is the best known member of the Episcopal Church. In part this may be because he has for 22 years been the Bishop of the largest diocese and in the greatest city in the country. More possibly it is because he has made the Cathedral, which, for all the effort that had been spent upon it, was still a monstrous question-mark 22 years ago, the glorious reality which it is, the pride not only of the city and diocese, but of the whole land. It is almost certainly not because they are aware of some of the other great achievements of his episcopate, the steady contribution from the diocese to the missionary work of the Church, and the strong response which the Bishop has led the diocese in making to special appeals, such as the missionary deficits of the depression period and the British Missions of the present war days; or the solid growth of the Negro work (New York has more Negro communicants than any other diocese in the Church) and the devoted clergy in Harlem, to whom the Bishop has always given his leadership and inspiration. But certainly Bishop Manning is regarded as the outstanding Episcopalian by the ordinary American



Wurts Bros.

ST. PAUL'S: Oldest church building in the city.

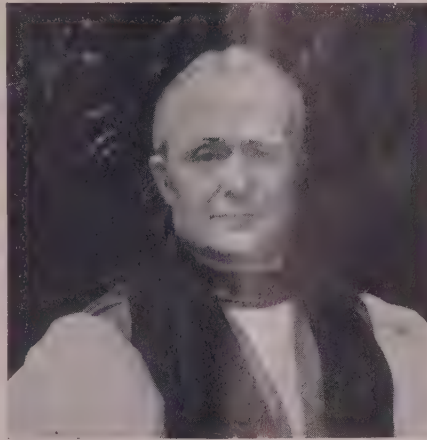
because of what the man himself is. The public is not aware of all the details, but it is the sum of them which makes the man of whom the public is aware.

SCHEDULE

A Bishop should be wedded to his diocese. With few can this bond be closer than it is with Bishop Manning. While the Bishop is scrupulously careful to see that the Cathedral offices are closed on every holiday, and that all members of his staff have their proper time off, he himself works seven days a week throughout the year. When his office is not open, he has fewer interviews, but he works at home at a small desk in his dressing room or sitting in the great library of the Bishop's House, holding a pad rather awkwardly before him with one hand while he writes with the other, sometimes until late at night. He wastes no time in recreation, but refreshes himself by turning his attention from diocesan administrative problems to writing and correspondence on matters concerning the general Church. In the days before the war, the Bishop used to go to Maine for a rest in the summer, but his work always went on as hard there.

Not that he does not relax. The Bishop greatly enjoys talking to people on topics which are not "shop," and he has a special fondness for jokes about himself, like the reply he got from a former parishioner whom he met after more than 20 years: "I am glad to see you again," said the Bishop, "and to see you looking so well after all these years." "And I'm glad to see you," was the reply, "but you've aged terribly since I saw you last!" He has a full appreciation of the absurd which lightens the monotony of many official relationship and ceremonies, and he enjoys reciting Edward Lear and other nonsense verses. But in his work he has no thought of himself or his own comfort, and he steadfastly declines to be troubled by matters which are unimportant or which he cannot remedy. Some years ago he went as an act of courtesy to meet and have breakfast in the Pennsylvania Station with

an Archbishop from a far part of the world, who was passing through the city and who had made some claim upon the Bishop's hospitality. The Bishop waited patiently by the information booth for an hour and a half. He then gave up and went to the restaurant to begin his meal, only to meet the Archbishop, who had arrived some time before, and without looking for the Bishop, had finished his breakfast and was on his way to the train! Most people would have been somewhat shaken by such an experience, but by the time the Bishop had begun his oatmeal the whole episode had been entirely for-



BISHOP MANNING: from the portrait by G. C. Coale.

gotten and he was engaged in a discussion of diocesan affairs with his companion.

On the other hand, when he first became Bishop and faced the campaign to raise funds for carrying on the Cathedral construction, which the trustees had already resolved upon, he made a careful survey of the whole matter, and deciding from past experience and present prospects that the probabilities of success in the undertaking were not great, agreed with himself that he would consider the effort had not been wasted if he were able to raise a million dollars.

PROHIBITION

In matters of principle there is no limit, however, to the Bishop's determination, or to his willingness to spend himself. The Bishop was a firm believer in prohibition. The controversy over prohibition was at its height during the Cathedral campaign, when the Bishop was trying to secure many large contributions. The possible large contributors were almost all opposed to prohibition, yet the Bishop never compromised nor withheld his words at any time when he felt he should speak out. And again today, those who are attempting to push forward their plans for reunion with the Presbyterians to immediate consummation, find it baffling to remember that the Bishop who now opposes them so stiffly on this present scheme, is one of the fathers of the whole movement toward reunion, for Bishop Manning helped to frame the proposal for the Faith and Order Commission, worked steadfastly to carry it through General Convention, and

has remained faithful ever since to the procedure and principles of the Faith and Order Conference.

Firm adherence to principles was typical of Dr. Manning before he ever became Bishop. While Dr. Dix was rector of Trinity, a good deal of outcry was made, and with justification, over the condition of the Trinity tenement property. It was a difficult problem and for various reasons nothing was done about it before Dr. Manning became rector. He found a majority of the vestry opposed to action, and was strongly urged to continue the position of his predecessor that the matter was one for the vestry, not the rector, to deal with. But he knew what was right and what had to be done. Before long he had won a majority of the vestry to his side, the necessary resolution was introduced and passed, and a serious condition was relieved.

VISITATIONS

It is difficult for the Bishop of a large diocese like New York to keep in personal touch with his people. The Bishop makes a special effort to learn of the sick and lets them know he remembers them, and he takes advantage of the nearness of St. Luke's Hospital for that regular and frequent visitation which is the basis of the pastoral relationship. His visits are brief, his manner serious, and patients welcome his presence and his blessing. Some years ago he went in to see a young woman who was seriously ill. The doctor had ordered no visitors, but a member of the family knew that the Bishop was coming and gave word to admit him. Afterward the nurse was asked whether it had been right for the Bishop to come in and she replied: "Yes, he knows how to act in a sick room."

A Bishop with a strong and positive personality, a clear grasp of principles, and the determination to uphold them, generally has opposition. Bishop Manning is no exception to this, but such opposition as there has been has come only from a few of the clergy rather than from the laity. Perhaps one of the outstanding marks of Bishop Manning's episcopate is the loyal support which he has had from the lay people of all opinions in the diocese. Vestries do not always turn easily to their Bishop when they are looking for a rector. If statistics could be compiled, they would show a high percentage of vestries, in parishes large and small, which want their Bishop's advice. That is because the laity trust Bishop Manning in unusual measure and know that he is loyal to them as a whole, as a family, as a diocese, and not only to individuals.

Perhaps if the Bishop were asked for what he would want to be remembered by the diocese in after years, his answer would be "loyalty." Loyal to his diocese he is and loyal to the Apostolic Faith in the Person of our Lord and Saviour. He never tires of preaching that what we need is not more faith about Christ, but more faith in Christ. Loyal, also, to the teaching of the Church as it is found in the Creeds and in the Book of Common Prayer, by his life and example as by his preaching, he leads his clergy and his people to be loyal.



BISHOP MANNING'S CONSECRATION
May 11, 1921.

The Cathedral of St. John the Divine

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

IN spite of two World Wars and of periods of deep financial depression the Cathedral stands now more than two-thirds built and with no indebtedness upon it.

When Ralph Adams Cram submitted his great design for the Cathedral, the late Dr. Alfred D. Hamlin, Professor of Architecture in Columbia University, was officially requested to study the plan and give his impartial judgment of it. His careful, professional report was summed up in these words, "Nothing comparable to this superb design has ever been executed in America, and the Cathedrals of Europe may fairly be challenged to surpass or even to equal it." Those who enter the Cathedral today see that Professor Hamlin did not exaggerate.

The entire length of the vast edifice now stands open and in use with its unbroken vista of more than one-tenth of a mile from the west doors to the high altar. In this immense length of the Cathedral are included the following distinct units: the majestic west front with its five portals; the spacious and noble narthex; the glorious and perhaps unequalled nave; the crossing in its still unfinished state crying out for further progress in the work of construction, all leading up to the great choir and sanctuary which are surrounded by the seven ambulatory chapels and the superb baptistry.

Much has been accomplished, but much still remains to be done. The two towers of the west front need to be carried up to their full height to give this magnificent facade its true effect; the temporary dome

over the crossing is to give place to the great central tower which will dominate and unify the whole exterior; and the transepts are still wanting, though the north transept including its costly foundation is more than one-third built.

No construction work is now being done, or will be done, until the war is ended, but three further steps call for action as soon as possible; the conversion of the great round arch at the junction of the choir and crossing to bring it into harmony with the rest of the building; the completion of the partly built north transept; and the erection of a great and adequate altar and reredos to be the crowning glory of the whole Cathedral. It would be a magnificent thing if these noble additions to the Cathedral should be given as offerings of thanksgiving for that victory of right and freedom which will open the way for just and lasting peace.

As it stands, however, the Cathedral is a witness for God in this city and country which none can overlook or ignore. It stands here in the metropolis of America, the greatest in size of all Gothic Cathedrals, and one of the mightiest visible witnesses for the Christian Gospel ever erected.

The impetus given to the spiritual work and influence of the Cathedral by the opening of its whole length has been even greater than was anticipated. This is shown by the immensely increased congregations

at both the regular and special services, by the large number of visitors all through the week, and perhaps most impressively by the simple and natural way in which, at any hour, people of all kinds who come into the Cathedral kneel and offer up their own prayers to God. The number of people of all sorts, including many men of our armed forces, who come to the Cathedral looking for spiritual counsel and help has grown so greatly that a canon pastor has been appointed whose special duty it is to give such pastoral help and who, by the statutory terms of his appointment, is to be at the service of any and all persons who seek such help at the Cathedral "provided that such pastoral ministration shall not conflict with the relation of the persons concerned with their parishes" and that the canon pastor shall "do all that may be in his power to strengthen the relation of such persons with their parishes." The Cathedral is not a parish and so does not compete in any way with the parish churches. It has no parochial organization. It keeps no list of communicants. No congregation has preferred or prior rights in it. Its congregations come from everywhere. Its doors are open and its seats are free to all alike. The Cathedral is the heart and unifying center of the spiritual life of our great diocese and its influence is felt all over our land and far beyond. It is a mighty agency for evangelism, for true Christian unity, and for missionary influ-



CATHEDRAL PULPIT: Detail showing a Resurrection carving.



INTERIOR OF THE CATHEDRAL: An unbroken vista of more than one-tenth of a mile was revealed at the great opening service.



AIRPLANE VIEW OF THE CATHEDRAL: *This view of the Cathedral of St. John the Divine and its surrounding buildings suggests the scope of this vast project to the glory of God. Eventually the dome, over the crossing will be removed and replaced by a great 402-foot central tower, and old Synod House will be replaced by the south transept. St. Luke's, "mother of Church hospitals," appears across 113th street, in*

the upper left corner of the photograph. At the upper right is the Cathedral Choir School, just beyond the deanery and the bishop's house. In the lower right are the deaconess house and the new Synod House (in foreground). The cathedral itself, built entirely of stone and based on the solid rock of Manhattan Island, will probably outlast the greatest skyscrapers.

ence. One of our missionary bishops in the far West wrote recently—"St. John the Divine's inspires us all. It is our greatest piece of missionary work," and such testimonies are received constantly.

The supreme work of the Cathedral is to carry on the worship of God day by day in the most worthy and reverent manner possible and to show the beauty and glory of worship in complete accord with the provisions of the Prayer Book; to provide duly and rightly and constantly for the administration of the Holy Sacraments; and to serve as a great center for the preaching of the everlasting Gospel, the gospel of Christ and His Church. There is nothing which expresses more truly the faith of men, nor which speaks more powerfully to their minds and souls, than noble architecture. By the majesty and beauty of its architecture the Cathedral speaks to all who enter it of the greatness of God and of His nearness to us. Its massive walls,

its vast spaces, and silences, and vistas, its soaring columns and noble arches, the symbolism and color of its glorious windows, all speak of the heavenly realities and of the things eternal. And by the same token the Cathedral speaks of the greatness of man, not as he is but as Christ has power to make him. The Cathedral speaks of human fellowship and brotherhood and all that this calls for; it speaks of justice and brotherliness in all human relations, social and political, industrial and economic, national and international; it speaks of that human fellowship and brotherhood which follows from belief in the Universal Fatherhood of God. And so the Cathedral holds close relation with our community and civic and national life. Within its walls great assemblies gather on many occasions and for many causes and on such occasions ministers of many different churches and communions speak from its pulpit. Fully and fearlessly, as all understand, this Ca-

thedral stands for faith in God.

Many historic and glorious cathedrals and churches in Great Britain and elsewhere have been damaged or destroyed, but so much the more the witness of this great sister Cathedral is needed here in the chief city of our land. To all men and all nations this Cathedral proclaims, as every house of worship does, that God reigns, that He is over all of us, that His law is eternal and that those who defy or neglect Him will perish. To our nation, and to all men everywhere, a building such as this Cathedral proclaims that Jesus Christ is Saviour, Lord, and God, that His Kingdom will come here on earth as it is in Heaven, that the hope of the future, the hope of that truer world order for which we must all work and pray, rests in Christ the Son of God who alone is able to change the hearts, and thoughts, and lives, of men and to make this a world of peace, and brotherhood, and love.



Kurt Schelling.

HEAVENLY REST: "A landmark for all who pass that way."

CITY PARISHES

No Part of Manhattan is Far From an Episcopal Church

MANHATTAN Island, which forms the older part of the City of New York before it expanded to Long Island and to the mainland north of the Harlem River, has more than three score parishes, chapels, and other places of public worship. The beginning of all this, of course, is Trinity parish, which, with its chapels, has formed a large and very important part in all the activities of the Church not only in the City of New York, but in the state and even beyond.

Originally many of the present city parishes were situated in the original old Colonial city where they had their first

buildings. As the city grew in population and ever extended itself northward, it was natural that the city parishes should move northward, until at the present time, no part of Manhattan Island is very far from an Episcopal church.

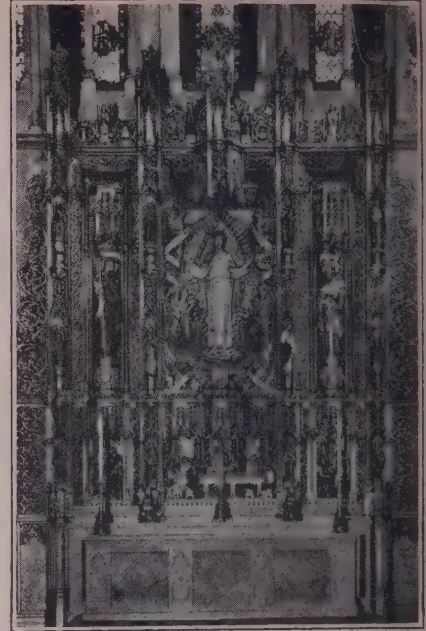
In a number of cases, a given present-day parish may be the result of the amalgamation of two or more earlier parishes, so that names once common in the ears of church-going New Yorkers, would sound strange to our people today. Sometimes in the past, with more zeal than forward-looking wisdom, new parishes were organized very near older existent parishes. But at the present time, barring revolutionary neighborhood changes, it would seem that most of the parishes are occupying their final and permanent locations.

Because of the great influx of immigrants to the city in successive waves during the 19th century, a neighborhood could, and often did, undergo startling changes within a period of but a few years. Many of these newcomers, having left their old homes behind, exchanged older religious allegiances for the Episcopal Church.

Trinity parish, as well as St. Thomas', Incarnation, St. Bartholomew's, St. James' and others, in order to meet these new conditions, erected chapels of ease in crowded sections, so that their new neighbors might have the same benefits of religion as were to be found in the mother parishes. Sometimes these chapels in turn have disappeared as their work in a particular neighborhood was no longer needed. Some have continued doing their ready and busy ministries, e.g., the Chapel of the Incarnation and St. Thomas' Chapel. Improved transportation facilities have sometimes greatly increased the population in a given neighborhood, while decreasing it in another neighborhood. There are less people living on Manhattan Island south of 59th Street than there were 30 years ago, but in spite of this fact, the diocese, both in the city and as a whole, has consistently maintained its communicant strength. A layman, long experienced in an administrative Church position, once remarked that it was vain to expect a given parish to increase its numbers every year in an ascending scale; the truth was, he observed, that parishes had their ups and downs like any other observable human phenomena.

The parishes as a whole have met all these changes successfully, and probably mean more to the present-day citizens of New York than they did in years gone by, for it would be hard to imagine the present city without the strength, vitality, and color which they give to everyday life.

Many of the parishes have, from time to time, become noted for their specialized ministries to the people. St. George's church," continues to this day to collect what was known as the "institutional church," continues to this day to collect and serve all manner of people, in clubs, guilds, and all the other forms of church organization which can mean so much to the members of a parish. The Church of the Ascension at Fifth Avenue and 10th Street was happily already in that location for many years before residential changes in its neighborhood could once more give



ST. JAMES': A neighborhood church.

it a neighborhood congregation. This church is open day and night. Neighborhood congregations have tended to become rare in city life, but others which can be so described are St. James' at Madison Avenue and 71st Street, Resurrection on East 74th Street, and St. Michael's at Amsterdam Avenue and 99th Street. On the other hand, what was once a residential neighborhood may have become entirely given over to businesses of various kinds, yet parishes there will be found maintaining a large enrolment and still carrying on most valuable work. Old Trinity is famous for its noonday services throughout the year, and on the big Church days it will be found crowded to the doors, even though it stands in the midst of towering skyscrapers. St. Bartholomew's at Park Avenue and 50th Street, near many apartment houses and hotels, with its finely equipped adjoining parish house, serves a multitude of people from both far and near, as does St. Thomas' at 53d Street and Fifth Avenue. No picture of the annual Easter parade on Fifth Avenue is complete without one showing the throngs entering or leaving this church. The Church of the Transfiguration, familiarly known as the "Little Church Around the



INCARNATION CHAPEL: Continuing a ready and busy ministry.



Wurts Bros.

ASCENSION: All Saints' Chapel.

Corner" at 29th Street and Fifth Avenue, although it has but a small resident population, has large congregations, and above all is known throughout the United States for the many marriages performed before its altars. Heavenly Rest and Beloved Disciple on Fifth Avenue at 90th Street, has become a landmark for all who pass that way, and the many who worship there are probably scarcely conscious of all that is done for their convenience and help.

There is not space to describe and enumerate all the city parishes, but in many a quiet neighborhood the smaller parishes are found consistently at work shepherding, consoling, and uplifting all who seek their help.

The city parishes, taken together both large and small, form the backbone of the diocese and supply a major portion of the impetus, both parochial and missionary, which makes the diocese of New York the greatest in the country.

A number of the parishes have grown old enough to have very respectable anniversaries. To mention but a few, Christ Church, Broadway at 71st Street, has just celebrated its 150th Anniversary; Grace Church, Broadway at 10th Street, is 139 years old; St. Philip's Church on West 134th Street, celebrated its 125th Anniversary on May first; the Church of the Epiphany, in its new building at York Avenue at 74th Street, has had its 110th Anniversary this year; St. Mary the Virgin's, West 46th Street is approaching its 75th Anniversary, and Holyrood at Fort Washington Avenue and 179th Street will celebrate its 50th Anniversary on May second. All this is strong testimony to the



GRACE CHURCH: Outdoor pulpit in Huntington Close.

abiding strength and spiritual life of these parishes.

But above all, the parishes inside the city and out are members of a family and all have a mutual interdependence in that family; and that family, under its Bishop, makes up the diocese of New York.

DIOCESAN MISSIONS

By the Rt. Rev.

CHARLES K. GILBERT, S.T.D.
Suffragan Bishop of New York

ONE does not naturally think of the diocese of New York as a missionary field. Its name suggests rather the great metropolitan parishes with their stately and imposing edifices. It might even

be news to some of the members of the diocese to know that it comprises seven counties outside of the metropolitan area, in addition to the counties of Richmond and Bronx. In this area there are some 73 missions and assisted parishes served by 57 clergy, many of them ministering to communities that are distinctly rural in character. There is no diocese or missionary district in the entire Church that carries on a more extensive missionary program.

This vitally important feature of diocesan work is supported in part from funds provided by assessments levied upon each congregation of the diocese and in part by allocations made from contributions of the several parishes for the program of the Church, to which must be added the considerable sum provided by the congregations for their own support.

CONVOCATIONS

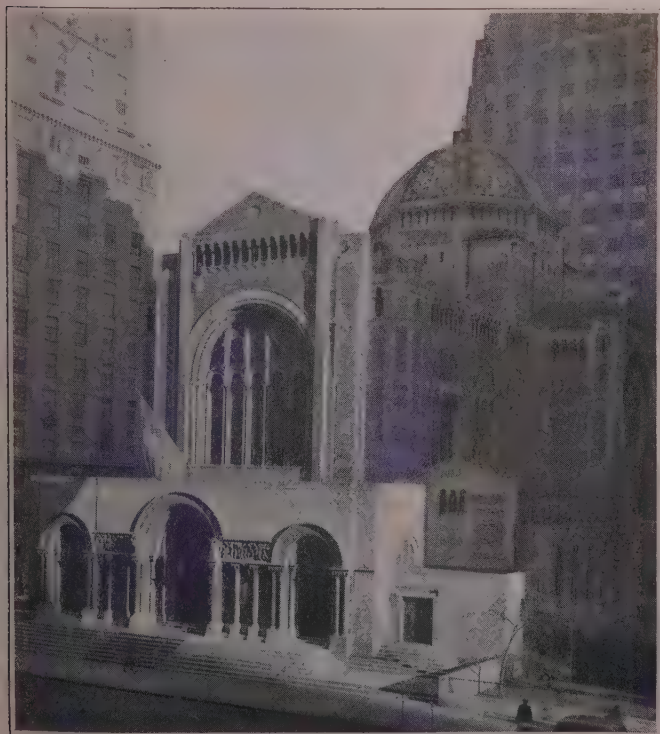
For administrative purposes the missionary work of the diocese is organized under convocations of which there are six. Each has its council consisting of three presbyters and two laymen, presided over by a dean, who, with the council members is chosen by the clergy of the convocation and lay representatives from each parish and mission. At one time the diocese had two full-time archdeacons who had general oversight of the work in the missionary field of the diocese. At present, however, their function is assigned to the Suffragan Bishop.

Responsibility for the maintenance and promotion of all missionary activity within the diocese is vested in the board of man-

TRINITY (right): Mother of many churches, it maintains a valuable downtown ministry.

ST. BARTHOLOMEW'S (below): It serves a multitude of people from both far and near.

© Demso Kallos.



agers of the Diocesan Missionary and Church Extension Society created by and answerable to the diocesan convention. This Society, with the Bishop as president, is the legal corporation which holds title to all mission properties and administers the funds provided for their upkeep and support. The board of managers, which is the executive body of the Society, is chosen in part by vote of the diocesan convention and in part by the several convocations. It holds regular monthly meetings and keeps itself fully informed of the conduct of the work in all the missions and assisted parishes for which appropriations are made.

While it is difficult to make any statistical appraisal of the work of the 73 congregations which make up the missionary field, it is gratifying to know that the ministrations of the Church are being provided in numerous isolated communities that could not be expected to maintain a church without outside help. They will probably always need some measure of assistance. On the other hand there are many other communities where help supplied by the diocese will eventually insure the establishment of a self-supporting parish, just as some of our now strong and flourishing parishes began as struggling mission stations.

It should be noted, too, that in many of these mission congregations the number of baptisms and the number of candidates presented for confirmation are, proportionately, far larger than in our great city parishes. Moreover, with the national drift of young people to the large centers, many persons baptized and confirmed in the little missions find their way to city parishes—which adds validity to the claims of these missions upon the interest and support of the stronger parishes.

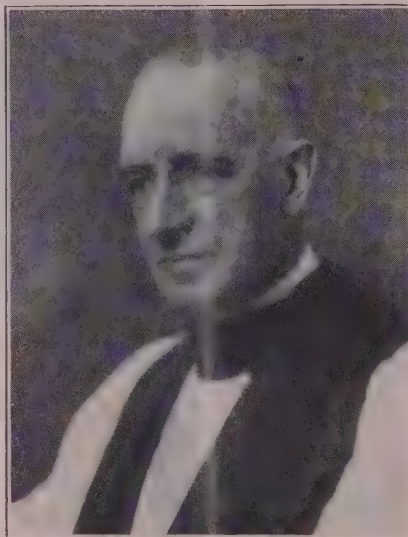
CONVOCATIONS

The Bronx

THE convocation of the Bronx includes the entire area of the northernmost of the five boroughs of the city of New York, and has a population of nearly a million and a half persons, of which large numbers are of the Roman Catholic and Jewish Faiths, and with a great number reported as "unchurched." The Bronx, considered separately, is one of the largest cities in the United States. The Episcopal Church is well represented, there being 16 parishes and nine missions or a total of 25 congregations served by 27 priests. The communicant membership numbers more than 9,000. The aggregate value of our lands, buildings and equipment exceeds \$2,000,000. More than 3,000 names are enrolled on the Church School membership lists.

Much of the Church's work in the Bronx was established within the past 40 years to meet the increasing demands of a steadily expanding growth of the city. The oldest parishes are Saint Peter's Church, Westchester, which was organized in 1790; and Saint Ann's Church, Morrisania, which began its life in 1841, and is famous because of its historic connection with early American families. Gouverneur Morris and others of this family are buried

in the St. Ann's Churchyard. Other older parishes include: Grace Church, West Farms, 1846; St. Paul's, Morrisania, 1853; St. James', Fordham, 1855; St. Mary's, Mott Haven, 1857; The Church of the Mediator, Kingsbridge, 1858; and Trinity Church of Morrisania, 1869. These were the local parish churches in the original towns situated in the general region known as the Bronx, which were once in



Shelburne Studio.

BISHOP GILBERT

the County of Westchester, until the Bronx was incorporated into New York City in 1898.

An outstanding characteristic of the Church's work in this area is the remarkable coöperation among the clergy. In 1937, the Bronx Clericus was organized, which holds monthly meetings at the respective churches at which the clergy discuss their problems, and also plan projects in which the clergy and laity of the convocation as a whole participate. Two highly successful Bronx-wide teaching missions have been organized and conducted to the mutual benefit of clergy and people. Other co-operative programs have included the publication of two books by groups of the clergy, corporate communion services, schools of prayer, and a motion picture depicting the Every Member Canvass. Recently, the Bronx laymen have published their own book on the subject of the *Life and Worship of Laymen in the Church*.

The Church in the Bronx faces its future in a growing community with faith and confidence.

Dutchess

THE convocation of Dutchess consists of the counties of Putnam and Dutchess on the east side of the Hudson River and north of the Westchester convocation. It has 36 parishes and missions manned by 24 rectors and vicars. In addition there is a special institutional chaplain, the Rev. Francis B. Whitcome, who visits all the public institutions within the convocation, and a chaplain for the U. S. Veterans Hospital at

Castle Point, the Rev. Eugene F. Bigler.

The convocation has many old, well established parishes with beautiful and substantial plants. Eleven of them have been in union with the convention of the diocese for over 100 years. Outstanding among these are Christ Church, Poughkeepsie, chartered 1773; Trinity Church, Fishkill, incorporated 1785; and Christ Church, Patterson, 1797.

The largest place in the convocation is the city of Poughkeepsie where frequently convocation meetings are held. It is also the seat of Vassar College. And at Anandale there is Bard College (formerly St. Stephen's) and now part of Columbia University, where many clergymen of the Church have been educated. Another institution is the Greer School (founded as Hope Farm by the late Bishop David H. Greer of New York) at Verbank, which receives ministrations from some of the convocation clergy.

The work in the missions of the convocation makes steady progress, and becomes increasingly important since much of the population of New York City is moving in a northerly direction, and the Church must be on the ground to meet such demands.

The churches of the convocation are enthusiastically doing their best in the war effort. Several are centers for Red Cross Work, Bundles for Britain, and Bundles for America. At least two parish houses (Christ Church, Poughkeepsie, and St. Luke's, Beacon) are fully equipped emergency hospitals in case of disaster.

Hudson

WITH one of the most beautiful sections of the Hudson River forming its eastward boundary, the Catskill Mountains running through it in many places to the north and west, and Storm King touching its southern boundary, the convocation of Hudson is rich in scenic beauty. This convocation comprises the entire counties of Ulster and Sullivan and a portion of Orange. On the north and west of it lies the diocese of Albany while on the southwest it borders the diocese of Bethlehem. Due south is another convocation of the New York diocese, the convocation of Ramapo. The total area of this convocation is approximately 2,600 square miles within which lives a population of about 175,000.

In this area the Church is at work serving in 26 localities with 10 self-supporting parishes, 9 assisted parishes, 5 organized missions, 1 preaching station, and 1 chapel. Eighteen priests, many of whom serve two places, are bringing the ministrations of the Church to about 5,600 communicants here.

In addition to this regular work of the convocation, there are certain other pieces of church work being done, deserving special comment. Outside of the convocation canonically, but within it geographically, is the famous institution of West Point, with its splendid chapel which is served by a priest of the Church. This work is one in which there is much interest today, since it is with those who are to be the future officers of our Army. The work, so

important at all times, and especially so now, is carried on by the Rev. John B. Walthour, chaplain of the United States Military Academy at West Point.

Further north in the convocation is found Holy Cross Monastery where so many priests and laymen have found great spiritual help and strength.

Also within the convocation are the Convent of St. Ann in Kingston, and the work supported by the City Mission Society at Wallkill Prison.

Historically the work of the Church in this section goes back to an early date. Much of it began in the early 1800's and some even dates back to the early 1700's. Two of the parishes were of the original 6 in the first convention of the diocese in 1785. These two, St. George's, Newburgh, and St. Andrew's, Walden, were begun by the Society for the Propagation of the Gospel through missionaries sent from London about 1729.

Other outstanding pieces of work which are going on in this section are those of ministering to college students at New Paltz; the fine work done in the apple country around Marlboro, the work with men of the Merchant Marine, who are convalescing and resting in Stone Ridge; and the Men's Club and Young People's work being done at Trinity Church, Saugerties.

Ramapo

RAMAPO convocation is on the West side of the Hudson River, North of the New York-New Jersey State Line. It runs approximately 26 miles north along the river and then about 32 miles northwest to Middletown, from Middletown, southwest about 15 miles to Port Jervis, and then, southwest 43 miles along the state line to Palisades on the river. Roughly an area of about 3,000 square miles, it has a population of about 85,000 with over 50% registered in church membership. Our Church has about 4,000 communicants. There are 27 stations in the convocation of which 9 are independent parishes, 8 assisted parishes, 5 organized missions, 4 mission stations and 1 parish mission. There are 17 clergy ministering to about 102 communities. The convocation has within its boundaries 2 State hospitals for the mentally ill having a population of over 10,000. There are numerous other institutions supported by New York City, the County, the State, as well as by private groups.

The convocation has four large communities: Middletown, Port Jervis, Suffern, and Nyack. From this it can be seen that the area is largely rural, although there are small industries scattered along the river and along the western boundary. It has large areas devoted to State and Interstate parks which have large summer populations. There has also been established here a large Army camp with all its attendant problems. The transportation system is, on the whole, bad, although most points are within 15 to 50 miles from New York City. The area was first settled by the Dutch coming up from New Amsterdam, and has therefore a strong Dutch flavor in its population. One

Dutch Reformed Church has been established 240 years. The Episcopal Church has been established for 150 years. The strongest Church group is the Roman Catholic, and next come the Methodist, Episcopal, Presbyterian, and Dutch Reformed groups. There are several Negro communities ministered to by the African Methodist and Baptist groups.

At present the area is sparsely settled, but in time will increase in population as it is the only region adjacent to New York City still undeveloped. It is beautiful hilly country with the Palisades along the Hudson River and the Ramapo Mountains along the western boundary. There is a great opportunity for the Church, which is building slowly but firmly in this area.

Richmond

THE convocation of Richmond consists of that portion of New York City known as the Borough of Richmond, better known as Staten Island, covering 59 square miles in area and having a population of 175,000 with approximately 4,500 of this number communicants of one or another of the 13 Island parishes.

The oldest of these parishes is the Church of St. Andrew, founded in 1708 by the Rev. Aeneas Mackenzie who had been sent out in 1704 "as the first missionary from England to these parts." He solicited the funds and built this "pretty

handsome church" which is in constant usage for regular worship today. Famous among its past rectors were the Rev. Dr. Samuel Seabury, afterwards first Bishop of the Church in the United States; the Rev. Dr. Channing Moore, second Bishop of Virginia, and the Rev. Dr. Charles S. Burch, ninth Bishop of New York.

While in the historical strain it might be interesting to note that the present well known Salisbury School, of Salisbury, Conn., had its origin on Staten Island as St. Austin's Parish School of St. Mary's Church, having been founded by the then rector, the Rev. Dr. Mortimer, about 1880 and having moved to Salisbury in 1901 under the direction of the Rev. George E. Quail. Nor has the tradition of a parish school disappeared from the religious life of the Island. Today the Ascension Day School is run by the Ascension Parish, the Rev. Raymond Rogers, rector, as a school for young people of the Island up to high school age.

Opportunity for work among the sick and the afflicted looms large in the convocation. In addition to the three regular hospitals of the community there is Seaview Hospital, New York's largest tuberculosis hospital, staffed regularly by two priests of the Church who look after the spiritual ministrations of all non-Roman Catholics of that institution and the neighboring city Farm Colony for the aged. Here, too, is the United States Marine Hospital, the largest of its kind in the country, attended regularly by the clergy of the Seamen's Church Institute and the Island clergy.

In the field of religious education the parishes support jointly a weekday school at St. Andrew's and at St. Mary's, in co-operation with the city's plan of released time for this purpose.

Because of wartime conditions, all of the clergy have been called upon to minister to the men in the service. Many soldiers, sailors, and coastguardsmen are stationed at various posts on Staten Island. Where regular chaplains are not provided, it has fallen to the lot of the priests to see that these men are provided with regular Sunday Services and that they are welcomed into the regular life of our parish churches. Just off our shore is Hoffman Island, a training school for merchant seamen. Chaplain Lawson, a priest of the Church and the first chaplain commissioned by the government for work among merchant seamen, is stationed there, but because of the proximity, interest, and coöperation, we like to claim this work as a foster-child.

Taken as a whole, the convocation of Richmond considers itself but a small working part of a great diocese, but of one thing it is exceptionally proud. For three consecutive years it has met and overpaid its missionary quota, a record unequalled by any other convocation of the diocese of New York thus far.

Westchester

EARLY in the 17th century that "mighty army," the Church of God began its march into Westchester. Upon the foundation laid by a few consecrated colonists an imposing structure has

Both Great and Small

Legend to Pictures on Next Page

1. Cathedral of St. John the Divine, New York City
2. St. Barnabas, Ardsley
3. Holy Trinity, Pawling
4. All Saints, Valley Cottage
5. St. Luke's, Katonah
6. St. Luke's, Tuckahoe
7. St. Mark's, North Yonkers
8. St. Luke's, Haverstraw
9. House of Prayer, Jones Point
10. St. James, Dover Plains
11. St. Martha's, Bronx
12. St. James, Callicoon
13. St. Andrew's, South Salsburgh
14. St. Andrew's, Classon Point
15. Holy Redeemer, Port Richmond, S. I.
16. St. Simon's, Concord, S. I.
17. Good Shepherd, Granite Springs
18. St. Mary of the Angels, Bronx
19. St. Anne's, Great Kills, S. I.
20. St. Simon's, New Rochelle
21. St. John the Baptist, Richardsville
22. St. Mark's, Fort Montgomery
23. All Saints, New York City
24. San Salvatore, New York City
25. Divine Love, Montrose
26. St. David's, Bronx
27. St. John-in-the-Wilderness, St. John
28. St. Andrew's, Hartsdale
29. St. Stephen's, Armonk
30. St. Clement's, Mt. Vernon
31. St. Stephen's, Pearl River
32. St. Cyprian's, New York City
33. St. Andrew's Montgomery





been built, for today Westchester is one of the fastest growing sections of the Church.

All of the churches in the County are vital centers of religious life, carrying on in these days of world tragedy with that nobility and faith which has always characterized the One, Holy, Catholic, and Apostolic Church. Yet the past cannot be forgotten and its part in reverently fulfilling that Divine Commission laid upon her. To be remembered is old St. Peter's, Peekskill, built before the Revolution and still standing among the graves of stalwart men who made history here in Westchester. George Washington, as a lay reader, often read the Divine Office there. The name of Peter Zenger, champion of the Free Press, will ever be associated with historic St. Paul's, Eastchester. For the most part, the churches stand today in the very heart of cities and villages, symbolizing the place the Church has always held in the life of the communities.

Until about 30 years ago Westchester was chiefly a rural area, with manufacturing and farming the principal occupations. When commuting became feasible, large numbers of people began to move from Manhattan, and Westchester began a period of phenomenal growth.

The convocation council, fully aware of the new problems laid upon the Church by this growth, appointed a committee to examine the situation. Here are some of the facts this committee uncovered:

Judging from the work of the Regional Planning Commission, it is quite within the realm of possibility that by 1960, 1,000,000 people will reside in Westchester County. During the 20 years prior to 1940, the County's population increased by over 200,000. Many of these new comers are members of the Episcopal Church, people who had belonged to some of the strongest churches in New York City. The statistics of the diocese show that there was a decrease in baptized members, Church school scholars, and communicants in Manhattan, while Westchester's figures in these columns mounted. Too, it was discovered that the proportion of young Episcopalians in Westchester attending college is much higher than in any other section of the country. At 10 outstanding Eastern colleges (1940) there were more students from Bronxville, Larchmont, Pelham, Rye, and Scarsdale, total population 40,991, than from 10 of the largest cities on the east coast. The last fact means but one thing, that inevitably a considerable number of the country's leaders will be those now attending Westchester's Church Sunday Schools.

The Church in Westchester is now working under a policy looking forward 20 or 30 years on the basis of expected population changes.

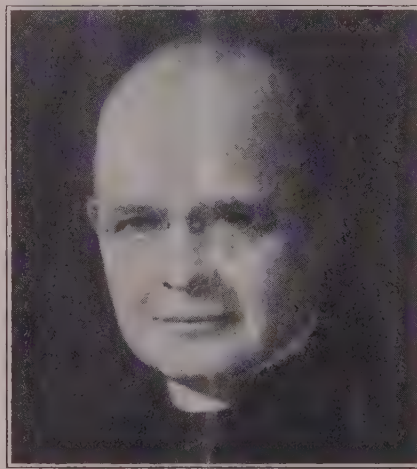
There is no premature rejoicing here. Rather there is a feeling of determination so to strengthen the Church today that as the opportunities arise the Church shall be ready to meet them. The war has little affected the vision of the future, in spite of the fact that about 10% of the communicant strength is serving with the armed forces, and about the same percentage of the clergy acting as chaplains.

SOCIAL SERVICE

Famous Commission

THIRTY-SIX years ago the diocesan convention of 1907 authorized the appointment of a social service committee "in accordance with the recommendation of our beloved diocesan (Bishop Henry C. Potter) in his convention address, to carry into effect any measures recommended by the diocesan convention for the betterment of social conditions in the diocese." Among those who served on the first Social Service Committee was the present Bishop of New York, and also the present Bishop of Washington.

In 1908 the convention changed the title to the Social Service Commission of the diocese of New York; and under this title it has had 35 years of continuous existence. Also for 35 years the members of its board



DR. VAN KEUREN: Head of the Social Service Commission.

have been listed among the officers of the diocese in the opening pages of each diocesan Journal. In 1911 the convention adopted a new canon establishing the Social Service Commission as a canonical part of the diocesan system, and providing that its board should consist of four clergymen and four laymen elected by the convention and reporting to the convention. This canon (now canon XV) has twice been amended: in 1920 by adding four women to the board; and in 1924 by providing for the election by each convocation of an official convocation representative on the board.

The Commission has had three full-time executive secretaries: The Rev. Charles K. Gilbert, D.D., (now Suffragan Bishop) 1912 to 1914, and again 1920 to 1930; the Rev. Floyd S. Leach, Ph.D., 1915 to 1918; and the Rev. Floyd Van Keuren, D.D., 1931 to the present. Its annual budget for a number of years prior to 1920 averaged between \$4,000 and \$5,000; for the next few years \$8,000, and then \$9,000, reaching a peak of \$10,600. In 1942 its operating cost was \$5,253.72.

The Social Service Commission of this diocese, one of the first diocesan commissions on social service in the Episcopal Church, has pioneered in several fields of

Christian social service. In 1909 it originated the petition to General Convention "to make social service an integral part of the Church's mission work" by the establishment of a national department of social service with a full-time secretary. In 1910 it arranged a series of lectures at the General Theological Seminary on The Ministry and Social Service; in 1937 and 1938 it continued its leadership toward better social service training in the seminaries by securing a joint petition to the National Council from representatives of eight dioceses for a national study of this matter. It also pioneered in arousing the Church's interest in children's courts and labor as early as 1909, in housing in 1910, in playgrounds in 1911, in motion pictures in 1912, in unemployment in 1914, in prison reform in 1916, in social hygiene in 1920, and the care of the aged in 1925.

Since 1911 it has informed the clergy about welfare legislation; and has had great influence in the passage of bills acceptable to the Church, such as old age assistance (1930), the 72 hour interval before marriage (1937), and pre-marital health examination (1938). In 1937 it published a digest of N. Y. State marriage statutes for clergy, copies of which were requested by the other dioceses in the State for their clergy. Following this lead many dioceses throughout the country have since published similar booklets. As early as 1913 it urged "a health certificate before marriage" and marriage instruction for young people; and (1932-1937) its secretary held conferences and gave courses on Christian marriage throughout the diocese to over 130 clergy and several hundred young people. It has continued to carry on the following activities: social work in convocations since 1909, Labor Sunday services in the Cathedral since 1912, library on social service since 1913, bulletins since 1913, conferences and study groups since 1920, social case work in parishes and missions since 1931, case consultation and advice to parish clergy since 1933.

SERVICEMEN

Before Pearl Harbor the Commission, by means of bulletins, took the lead among the dioceses in arousing the Church to what might be done for men in the Armed Forces. These bulletins were widely quoted and copied in many dioceses and by a number of denominations. Through the Commission the diocese of New York was one of the first dioceses to start a central index of her men in service and send diocesan cards of commendation to chaplains and neighboring rectors.

The Commission operates through the following standing committees: Christian Social Relations, Home and Family Life, Parish Social Service, and Welfare Legislation. It works in close touch with accredited welfare and health agencies. Its recent study on the Church's ministry to Elderly People has had wide recognition both by social agencies and the general Church.

In addition to this diocesan department of social service, the diocese of New York has many of the largest and most active Episcopal social and health agencies in the Church. Many of these are described else-

where, and are listed in a directory of social and health agencies in the diocese of New York, published every two years by the Social Service Commission.

City Mission Society Ministers to Diocese's Unfortunate

OUTSTANDING in the work of the diocese is the City Mission Society which for nearly 112 years has brought the ministrations of the Church to hospitals and prisons and rendered sympathetic and helpful service to the underprivileged and unfortunate of the great City.

With activities now confined to 11 well integrated units in a pattern that fits both the demands of this modern age and the special situations of wartime, the Society coöperates in Christian service with the parishes of the diocese and acts for them in providing facilities for help of many kinds.

CHAPLAINCY

Chief among the services of the City Mission Society, the headquarters of which are at 38 Bleecker Street, and truly and worthily representative of the Church, is the chaplaincy service in 34 city, county, and state institutions within the diocese. This widespread service of spiritual healing, is in these times of far greater importance than ever because of the shortages of staff in many institutions. To the lonely, the ill, the discouraged, the aged, the visits of the chaplain loom large in lives of monotony or pain.

The chaplaincy of the City Mission, as interpreted by the group of skilled priests who serve in this capacity, is more than formal visitation. It is rather a service based on the needs of each individual, often in consultation with the physician or surgeon, psychiatrist, and social worker. It is the chaplain's responsibility to make effective the contribution which religion can make to the patient's or inmate's complete rehabilitation, so that there may result health of body and soul, without which no one can be assured of a stable personality. During the past year the Society's 23 chaplains had 9,600 people daily under their care. They held 95,422 personal conferences with 33,723 persons, and gave guidance and comfort to many other thousands through religious services including celebrations of the Holy Communion.

PASTORAL TRAINING

In preparation for chaplaincy service, or pastoral work in their own parish, students from several seminaries receive each summer special training under the direction of the Society. Doctors, psychiatrists, administrative officers, and nursing heads have coöperated in carrying out a 12-week course that gives to the students a well-

CITY MISSION SERVICES: (Top to bottom) Schermerhorn Convalescent House; playtime at St. Barnabas House; a chaplain visiting a sick child at a city hospital; vacation at Camp Wepawaug; and students consulting with a doctor in pastoral training.



Paul Parker Photos.

rounded understanding of the special needs of men and women in various types of institution. Actual daily service in the routine of the institution gives practical experience. Several of the young men who have taken such courses are now on the Society's staff.

ST. BARNABAS HOUSE

Another aspect of the Society which meets special wartime needs is St. Barnabas House, a temporary shelter for women and for children. There are many more demands for the care of children these days, due partly to the closing of other shelters in the city, partly to the greater frequency with which one or both parents are taken from the home, with the consequent necessity of readjusting the family life. Coming for a brief period from homes disrupted by these reasons or by illness, boys and girls from two to 11 years old receive at St. Barnabas House tender care, schooling, supervised recreation in happy surroundings, until they can be returned to their own or foster homes. A total of 550 were cared for in 1942, while nearly 600 were refused because of lack of space.

The tensions of wartime, and the uncertainties of the future for young people are to a certain degree bringing to St. Barnabas for temporary shelter a greater number of young, unmarried mothers. With friendliness and sympathy the workers of St. Barnabas endeavor to help these young women solve their difficult problems and face a changed future, co-operating in this with other agencies concerned. And as always St. Barnabas is a haven of refuge to the older woman without work and without a home until other provision can be made for her.

FAMILY SERVICE

Dealing primarily with men and women referred by the clergy of the diocese, the Family Service Department of the Society aided 977 families last year. Because it is a Church agency and not a secular agency, its help means much to its clients, who are for the most part our own Church people fallen upon adversity, and who do not understand why they should be referred to a secular agency. This service makes available to Episcopal rectors, parish visitors, and members of the churches the skill of trained case workers to aid in family difficulties arising from whatever cause.

CONVALESCENT CARE

Schermerhorn House, the convalescent home of the Society for women and children at Milford, Conn., is still bringing back to health many mothers who in no other way can find the opportunity to rest and relax, and children whose whole lives are changed by the opportunity for proper diet, care and play out-of-doors.

SOCIAL WORK AT ELLIS ISLAND

Over at Ellis Island, the worker of the Society deals these days to a large extent with seamen, and many are the kindly and vital services she performs for them. There are usually between 400 and 500 seamen on the Island, many of whom have lost their documents through shipwreck; some need hospitalization. The social



Paul Parker.



Alouise Boker.

SEAMEN'S CHURCH INSTITUTE: (above) Seamen of the United Nations show their colors; (left) in time of peace the green light from the Titanic Tower and the white light from the cross are seen far out into New York Harbor.

workers are the only ones who can minister to this group. There are also many services to be performed for refugees coming to make their homes in this country. Last year the representative of the New York Protestant Episcopal City Mission Society gave special aid to 2,687 persons. This does not include casual contacts where slight services were given, nor religious services, in which the attendance often reached 250 at one time.

CASE WORK FOR PAROLEES

At present the work of the Society for girl parolees from Westfield State Farm is on a voluntary basis so far as the girls themselves are concerned; but many of them are gladly accepting the aid of the worker of the Society in readjusting themselves to life. Because these girls are often unstable, easily tempted, much attracted by the uniforms of the armed forces, they need particularly now the firm, friendly guidance of the representative of such an organization as this, who will be not only a real friend and counselor, but also will aid them in their choice of employment and in training for it.

SUMMER CAMPS

As vital as any of the activities of the Society are the summer camps maintained for boys and girls from needy families. The Society has, so far as possible, made an effort to maintain the three-week camping period, in the belief that this time is necessary for real benefit to be obtained by the children. Last year 1,026 boys and girls enjoyed summer vacations and healthy, disciplined living at the Society's three summer camps located in New York, Connecticut, and New Jersey. Because of the closing of other camps, there will undoubtedly be a greater demand upon the City Mission camps this year. Problems of rising costs are severe, as is the problem of camp personnel; but the Society is determined not to abbreviate in any way

the providing of a summer outing to these children who need it so greatly, and whose health is now so important to the nation, as is also the training for citizenship which camping gives.

The Seamen's Church Institute

UNIQUE among Church institutions throughout the world is the Seamen's Church Institute of New York. Beginning over 100 years ago with a little floating chapel designed to minister to seamen and others along the water front its work today is housed in a great modern 13 story building equipped with every comfort and convenience for the seafaring men who come to the port of New York. At the center of its ever-expanding ministrations stands a beautifully appointed chapel, where the Rev. Harold H. Kelley, D.D., with the assistance of a staff of chaplains, provides for the spiritual needs of the thousands of seamen from every land who turn to the Institute for shelter.

In a single year it provides more than 250,000 lodgings and in its luncheonette and restaurant serves over 650,000 meals. Its hospitality is known to seamen around the world, a practical demonstration of the Church's concern for the welfare and comfort of those who go down to the sea in ships.

The Institute has now enlisted in the war. It is devoting itself to the special needs of the brave men of the merchant marine of the nation and its allies.

For example it has expanded its recreation program in order to provide adequate entertainment facilities for the hundreds of U. S. Maritime Service trainees from the Hoffman Island or Sheepshead Bay Training Schools.

This is only one of the many ways in which the war has affected the Institute. Its building at 25 South Street, large as it is, proved not large enough for classrooms to accommodate the increasing numbers of

men studying in its Merchant Marine School. The number of instructors was increased from 5 to 22. Additional classroom space was found on the second and twelfth floors, but not enough. Finally it became necessary literally to "raise the roof," and on September 24, 1942, a 74-foot long pilot house and a flying bridge were completed on the roof where students may study piloting, navigation, use of sextant, etc. Over 9,000 men have completed courses in the School within the past two years and are now serving aboard ships of the Merchant Marine, Coast Guard, and Navy.

The Institute's dental clinic has also seen changes since the war started. Eighteen months ago its facilities were taxed because of the large number of British seamen requiring treatment. The British Merchant Navy Club on the second floor of the Institute enlisted the aid of 40 of the leading dentists of New York, members of the Academy of Dentistry, who now volunteer their services, providing new teeth for British sailors who lose their dentures when their ships are torpedoed or who need fillings or bridgework. About 1,500 British seamen have received dental treatment since this special service started; these in addition to the 1,000 seamen of all nationalities using the Institute clinic annually.

Another section of the Institute's clinics is especially active, because of the number of seamen from torpedoed ships who arrive suffering from severe sunburn and with badly swollen feet after spending long hours in lifeboats. The cold salt water which seeps into the boats usually causes frost-bitten feet, followed by gangrene. The clinic has a special machine for giving diathermic treatment which, together with alternating hot and cold baths, frequently relieves the swelling and restores the feet to normal.

The appointment of one of the Institute's chaplains, the Rev. Leroy Lawson,

as the first chaplain in the Maritime service was a great honor in which the Institute shared.

No division of the Institute is busier than is the ship-visiting. Established in 1937 with two visitors, the work has increased because of the expanding number of ships, so that six visitors are kept busy at all hours of the day and night, meeting the vessels whose crews are paid off in New York harbor. Most of the crews visited are American. Not only do the visitors receive crew's wages for deposit in New York banks and sell thousands of dollars of Travelers checks, but they also sell War Bonds to the seamen. During the month of October, 1942, the visitors sold over \$26,000 worth of War Bonds to seamen who purchased these with their bonus money. The ship visitors render many other services in addition to protecting seamen's money from loss and robbery, such as distributing magazines, victrolas, and records, etc. On every ship they visit they are greeted cordially by officers, crews, union delegates, and ship owners all of whom recognize the essential service which this division of the Institute is rendering.

RECREATION

The recreation facilities at the Institute have always been comprehensive, ranging from bowling alleys to boxing bouts. But the war has seen a great increase in the number of women volunteers, with the result that weekly dances are now held in the various club rooms and refreshments are served daily in the apprentices' room (used largely by U. S. Maritime Service graduates); seamen's lounge (where many American seamen gather to play checkers, gin rummy, bridge, etc., and to enjoy the coffee hour with women volunteer hostesses); and in the British, Belgian, and Dutch club rooms, the three latter financed by their own committees. Movies are shown three nights a week in the auditorium, USO camp shows every other Tuesday night. Indoor sports nights (with spar boxing, tug-of-war, wrestling, and kiddie-car polo) and free Bingo nights are held occasionally. Since the beginning of the war a number of radio celebrities and orchestras have broadcast from the Institute's large stage. Thus, almost every night the Institute's auditorium with its rows and rows of chairs seating almost 1,000 "comes alive" and seamen of the United Nations on brief shore leaves from their arduous and perilous jobs of carrying cargoes enjoy wholesome entertainment among friends.

Seamen ask chiefly for friendship and recreational services but sudden changes of ships' schedules, ships torpedoed, loss of identification papers, etc., also cause them to seek temporary financial assistance through the Institute's credit bureau. The percentage of men who return the loans is exceptionally high, indicating their desire to keep self-respecting and self-supporting.

The chief asset of the Institute is its flexibility, within the limits of adhering steadfastly to its primary purpose of serving merchant seamen—and so it is able to keep pace with changing times and with the changing needs of the seafarers. Many renovations have taken place in its in-

terior; for example, many of its bedrooms have been enlarged and redecorated; its officers' room and seamen's lounge have been refurnished and many other improvements made for the greater comfort of the seamen for whom it exists.

The annual operating budget of the Institute exceeds a half million dollars of which more than half is received from those who use its facilities. The balance is derived in part from income from endowments and in part from the contributions of interested friends. The Institute also receives a modest share of the proceeds of the program of the Church. Its total assets, including the value of its building, are in excess of two million dollars.

Youth Consultation Service

Her eyes had the look that you see in old, disillusioned faces—eyes that had known defeat and had succumbed to it—but at 18 that look didn't belong there.

Clarice had left the orphanage at 16 and had knocked around New York from one office job to another. Having little money, dressing badly, never having been properly trained, she was unpopular with her co-workers and employers. So discouraged was she that when a friend told her about CMH, she thought "perhaps this is my chance—perhaps I can get help there."

At the close of an interview with one of the Youth Consultation Service case workers, she said, "It's been wonderful to talk to someone who understands how a girl feels."

Emotional adjustments in adolescent years are always precarious, so—what Clarice needed was not only the financial help that CMH was able to give to carry her over a lean period until a new job developed, but the opportunity to discuss

her hopes and dreams with an understanding and trained worker. She has since been married happily, the ceremony having been performed in the same parish where the case worker had been able to arrange her confirmation.

This agency of the diocese is committed to the use of the best traditional and modern methods of personal counseling in the task of helping adolescent girls with any sort of problem that they cannot solve themselves.

The New York office is located in home-like quarters at 27 West 25th Street with branch offices at 105 Court Street, White Plains, and 36 Richmond Terrace, Staten Island. The work is carried on by six case workers especially skilled in helping adolescents. In 1942, 1,100 young people, in more or less tragic situations, were given some type of care.

WAR WORK

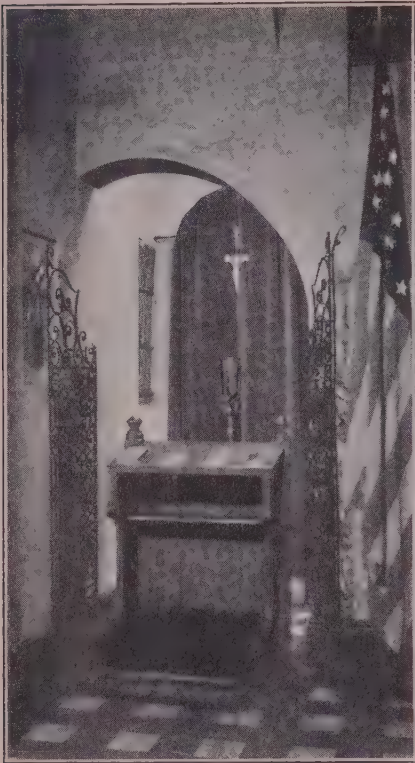
A Ministry to Every Branch of the Armed Forces

THE influences of the diocese of New York in relation to religious activities of the Armed Forces radiate to every training and fighting front, like rays of light from the Cross of Christ, with courage, inspiration, and hope throughout the whole world and on every sea. The influence is felt close to the heartbeats of the Cathedral of St. John the Divine within whose territory are many important activities of military, marine, naval forces, and the maritime service, together with the closely related services provided by the American Red Cross and Civilian Defense groups.

Military security forbids naming and describing installations, including troops and their character in this vicinity. Here



DRILL: U. S. Navy midshipmen from Columbia University use the cathedral grounds for military exercises.



WAR SHRINE: In St. Thomas Chapel, New York City.

are two great military headquarters: The Eastern Defense Command and First Army; and the Second Service Command. The Navy and Coast Guard as well as technical schools are also here. The United States Military Academy with its glorious history, is near the northernmost limits of the diocese. This great School has prepared thousands of officers for the Service and today they are leading our forces.

Nor are we unmindful of the need of protection from the assaults of other forces that try men's souls. We realize the fact that thousands of young men have gone from our homes, the churches, and the religious influences to which they were accustomed. Now they are scattered throughout the world in all our services. This front is being served by about 30 New York priests who are in the military and naval service. The diocese, through chaplains who are ministering in camp, on battlefield, in hospitals or on shipboard, concerning the things of God and breaking the Bread of Life, is now spread throughout the world—on land, on sea, and in the air, wherever our young men, our husbands or fathers, are serving.

The homes of our people have been opened again and again and many a homesick boy from parishes far distant from New York, has been welcomed, strengthened, and encouraged by the atmosphere of the Christian home. Our churches have adapted their services, welcoming men on furlough and setting up in their parish houses various facilities for the recreation, rest, and social contacts of these men under appropriate guidance.

The supervision of religious activities of the Second Service Command, in which the New York diocese is located, is Chaplain

(Colonel) J. Burt Webster, who in addition to this ministry, is the vicar of the Chapel of St. Cornelius the Centurian (Trinity Parish) on Governors Island, New York. The Chapel is not alone a place of worship—called by Major General Frederick D. Grant, "The most beautiful and inspiring place of worship in the U. S. Army now in existence"—but is also a repository for ancient battle flags, memorials, and other objects of art that form a continuous chain from the days of the Revolution down to the present time. Every post, camp, station, and isolated group throughout the area where troops are located, is visited regularly with religious ministrations for their welfare.

Not in the least of Chaplain Webster's duties is the procurement of chaplains: Protestant, Roman Catholic, and Jewish. During the past year hundreds of clergymen from this section have been interviewed, their applications reviewed, processed, and passed on for final action to the War Department, Washington. Chaplain Webster is also a member of the Joint Commission on Army and Navy Chaplains and a member of its executive committee.

ORGANIZATIONS

The Woman's Auxiliary

THE story of the Woman's Auxiliary goes back many years, to a time long before Churchwomen in New York were organized for service. In the early days, the masculinity in New York was notably forceful, and the first mention of an "Auxiliary" was made in the year 1817, when a Young Men's Auxiliary to the New York Bible and Prayer Book Society was commended for having "set an unprecedented example of activity and zeal in the diffusion of religious truth." Although various female auxiliary societies appeared in other dioceses, the first organization in New York seems to be the Ladies' Domestic Missionary Relief Association, brought into being in 1868 at Grace Church, New York City. The work of this association was to develop a system that would make more general and efficient what had already been begun by individuals and parish groups in connection with both the Domestic Com-

mittee and the American Church Missionary Society, by way of supplying personal and family boxes to domestic missionaries as a supplement to their insufficient stipends. So the organized supply work began—but not before the first domestic missionary boxes on record had been sent in 1832 to the Green Bay Mission, adopted that year by the diocese of New York from a feeling of particular responsibility for the New York State Oneida Indians relocated by the government in that section of Michigan territory in the year 1823.

From 1835 on, the missionary work of the Church has been directed from headquarters located in New York City, and the diocese has had exceptionally advantageous opportunities for friendly contact with the great number of missionaries passing through the city. From the beginning the women of the diocese have fostered these relationships, and it would be strange indeed if the present diocesan Woman's Auxiliary to the National Council did not regard the support of this work a primary obligation. The enthusiasm developed in the early days has been carried down through the various periods of organization and change, and the world-wide mission of the Church is aided not only by systematic and definite gifts, but by equally regular work and faithful prayer.

BEGINNINGS

It was not until 1871 however, that "the tested value of organizations of Christian women in prosecuting the work of Christ and His Church" caused the Board of Missions to recommend to the General Convention "that measures be immediately taken for the engrafting such association as may hereafter be organized under the constitutional provisions of this Board, upon the already existing missionary organizations of this Church." On October 16th, 1871, the General Convention authorized the Reverend Secretaries of the various departments of the Board to organize a Woman's Society Auxiliary to the Board of Missions, with power "to mature such organization as may seem to them practicable and expedient."

The New York diocesan branch began activities in 1874, with four completely independent committees, each working for



CUTTING ROOM: In the Woman's Auxiliary Supply Department.

its own missionary department of that time, domestic, foreign, Indian, and Colored. The Domestic Committee was formed from the New York parish societies of the Ladies' Domestic Missionary Relief Association, that able predecessor of the present supply department. The work of the Department is still volunteer, but the management is as efficient as that of any successful business enterprise. A streamlined cutting-room and wholesale buying have cut costs and increased production, but the appreciative words of missionaries and their families; of the heads of missionary institutions of the Church—both general and diocesan; of priests and workers in tiny missions; of chaplains in the armed forces; of brave souls in war-torn China, show that the clothing and mency,

any spirit, is meeting the wartime problems with deeds of comfort, words of encouragement, and acts of mercy.

At the General Convention of 1889, held in New York, the first United Thank Offering was presented at the Church of the Holy Communion. Along with the general offering, the women of New York have steadily increased their gift, and gradually the ideal is being realized—parishes in which every woman takes her full part in that offering of gratitude, by her prayers, her gifts, and her joyful service.

In 1896 the four independent committees, domestic, foreign, the Niobrara League for Indians, St. Augustine's League for Colored People, merged, and the New York Branch of the Woman's Auxiliary to the Board of Missions began to function under

doing, so much for the Church. Great leaders have gone to their reward; great ones today are marching toward the self-same goal. Their talents have varied; their methods have been suited to the times. Certain thoughts are unchanging: Strength is found through prayer; energy is used for devoted service.

Just as there are "last which shall be first," this should end with the thought of that great multitude of women in the parish branches whose names are not recorded, but who have worked—and are working today—quietly, patiently and sacrificially for the spread of His Kingdom. They have had the happiness of work well done, and have made the greatest contribution of all to this story of the New York Branch of the Woman's Auxiliary.



Theopold.

CLERGY OF THE DIOCESE: *The group was photographed at a recent clergy conference at diocesan headquarters.*

the linen and surgical dressings, the gifts from the altar committee, all bear the imprint of that personal care and affectionate interest which characterize Christian service.

The Foreign Committee of the early days might well be called the founder of the educational work. As early as 1875, pamphlets and catechisms on China, Japan, and Africa were issued, and later, when the Lenten mission study and Bible study classes were begun at Woman's Auxiliary headquarters, the leaders in New York had the great advantage of proximity. Today the educational department is welcoming its great opportunities for stimulating Christian thinking on public questions, and endeavoring to fulfil its great responsibilities as an effective agency for the strengthening of Christianity throughout the world.

SOCIAL SERVICE

The spiritual needs of the hordes of immigrants arriving at Castle Garden in the 1880's were of much concern to the Church in New York, and later the work aroused general interest. Today the women of New York still find the Port of New York a fertile field for Christian social service, and are privileged to place there a trained woman, who, with true mission-

ary spirit, is meeting the wartime problems with deeds of comfort, words of encouragement, and acts of mercy.

A review of the records reveals an overwhelming list of the privileges that were given to the women of New York. Every source of information was readily at hand, the needs in the field were those of personal friends; each gift was doubly blessed. Literally, millions of dollars have passed through the treasurers' books. Gifts and bequests have built, equipped, and supported schools; aided colleges and hospitals; housed and educated children; assured scholarships in mission schools and colleges; provided homes for nurses, teachers, and priests; erected chapels and churches. And while a steady stream of budget pledges is flowing from the parish branches to the waiting fields, a special missions committee, in which sub-committees cover every area in which the Church is at work, is reaching those women who would not otherwise find the outlet for their interest.

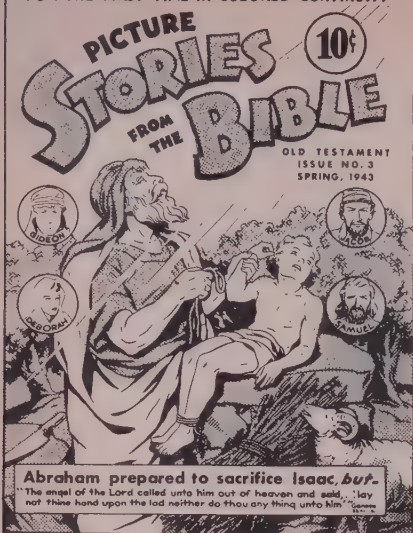
Friendly relations with other diocesan organizations for women and girls have resulted not only in coöperation, but effective joint activities, in a common cause.

As is the case in every original State, many familiar names are found in the long line of women who have done—and are

The Church Club of New York

THE Church Club of New York is an organization of about 400 laymen of the Church and exists for social and educational purposes. It was founded in 1887. It has rooms in the Ambassador Hotel, with a modest but excellent library on church subjects. It organizes a number of meetings and lectures in the course of the year at which the members entertain and are addressed by prominent clergy and laymen of the Church. It is the custom of the Club to entertain clergy newly arrived to take up posts in the diocese. At the annual dinner of the Club the Bishop of the diocese is one of two speakers, the other being a prominent clergyman or layman of the Church, sometimes a visitor from one of the other branches of the Anglican communion. In recent years there have been such clerical speakers as Dr. Inge, then dean of St. Paul's, the former and present Archbishops of Canterbury, both then Archbishops of York, and the Presiding Bishop, the Most Rev. Henry St. George Tucker. Among lay speakers have been the late Hon. George W. Wickersham, former Senator George Wharton Pepper of Pennsylvania, former President Angell of Yale, Viscount Halifax, the British Ambassador, and the Hon. Walter Nash, the New Zealand Minister. The company at this dinner

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consists of the wives and other guests of the members, including many of the clergy of the diocese.

The Club generally has a course of lectures in Lent, frequently by a member of the faculty of the General Theological Seminary. An interesting incident in the history of the Church Club of New York is the fact that the Club took the initiative in moving for the creation of the missionary district of the Philippine Islands, and in raising money for the support of the district. The Club was also the founder of East Side House, a settlement for social work in the City of New York.

National Church Club

For Women

THE National Church Club for Women was incorporated in 1925. Its object—"to establish an association of Church women whose loyalty to Christ and His Church will strengthen the forces of Christian religion in the nation."

Women representing a large number of the parishes of New York and of the neighboring dioceses are members and make the Club the center of many interests and activities. Committees of various Church organizations meet here and lectures, exhibitions, bridge parties, and teas are given. During these war years a Patriotic Working Party, meeting once a week, has made scores of garments for the Red Cross, the British War Relief, and the Army and Navy Relief committees. The Wednesday afternoons in Lent are devoted to work aiding one or other of the City Missions.

One of the outstanding achievements of the Church Club is its emergency relief work. It was begun in 1930, to give employment and encouragement to Church families in dire need because of illness or disaster. The money to carry on this work, generously given by Club members, now amounts to about \$25,000, and over 100 families have been helped. The National Church Club rooms are at 130 East 57th Street.

Church Periodical Club

HAVE you ever wanted reading matter, and wanted it badly? The Church Periodical Club exists for the sole purpose of helping to satisfy that universal need.

Reading material, both religious and secular, is sent to missionaries, to institutions for the sick and for the old, to shut-ins and individuals in isolated places, as well as to soldiers and seamen. A quotation from a parish leaflet gives an idea of the aims of the Church Periodical Club: "At home and abroad, in the Services and on the farm, in the village and for the shut-in in the City, the great morale builder is constant remembrance by those near and far. Let us, therefore, pass on our reading matter by remailing our magazines regularly, month by month, or week by week, to the many who crave this recreation and have no access to libraries or other reading centers. Ask your Church Periodical sec-

*"The music in
my heart I bore
Long after it was
heard no more."*

—WORDSWORTH

MUSIC, to become immortal, requires more than the composer's genius. Glorious though it be, to reach men's hearts and live, it needs the inspired touch of the artist.

The full inspiration that lies in such music, however, depends largely on the richness and clarity of the medium of expression. And, so, wherever you find the love of music and fine organ tone, there, too, you will find appreciation of Möller—builders, for more than sixty-seven years, of the world's finest organs.

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Crucifixes

We're a Church of symbols. We love them. They reveal so much to us, but, oh my goodness, how some of us get all hot and bothered about some of the loveliest and most potent of them. Take crucifixes, for instance. They are perhaps the most basic of all our symbols. Our Lord died on a cross. Do you believe that? Well, then, why try to make a mere empty cross your symbol of The Atonement? Afraid, or unwilling to face Our Lord's six grisly hours of dying for you, in sharp and revealing contrast to the pitifully meagre love and service you render Him? Or, as is more nearly the truth, probably somebody, somewhere, sometime implanted in your mind away back, that crucifixes were a Roman Catholic symbol, and that people knelt before them, and moaned, and made strange movements with their hands, and worshipped them as images! Don't be so dumb. Ask your Parish Priest about them, and their usefulness to not-so-well-informed Episcopalians.

No stable Catholic Episcopalian ever broke The Second Commandment with a crucifix in his whole life. A couple of unstable ones may have, but the whole Church, and every church, has its share of them. Of what value is a crucifix anyway? Simply this and nothing more—when you come where one is, either in church or home, it serves to recall to your busy mind that even in the midst of this awful, hellish, war-torn, over-worked, sinning, selfish, irreligious and very tired world Our Lord is *your* Lord, that He died quite miserably and quite completely for you and yours, just because He loved you, **JUST BECAUSE HE LOVED YOU!** Now, isn't it awful, and Romanish, and paganish, and High Churchish, and—and—oh, shucks!

The burden of all this talk, from a man who uses *his* crucifix gratefully, that he may daily be reminded of his Lord's sacrifice for him and his loved ones, is, that these are days in which Episcopalians should be terribly definite in their devotions, and it is time that a lot of them drop forever their "Now I lay me's," and get down to some real meditative praying. And if you think that a crucifix won't help and take you far in that direction, it's just another sign that you have plenty of room for spiritual growth in this symbol-loving, symbol-using Episcopalian Church of ours.

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Gifts are accompanied by letters which bring the giver and the recipient into personal relationship, and an effort is made to send the type of books and magazines suited to each recipient. It is particularly desired to keep in touch with institutions for Colored people, and to give subscriptions to magazines and other material requested. Among recent contributions are new French Bibles to Haiti, new Hymnals to three churches, two of which are Colored, and to Church Army workers. Also new books to St. Mary's School, Sewanee, Tenn., and to the Appalachian School, Penland, N. C.; Sunday School material, Bibles and books to a Colored Church, and subscriptions to the *Reader's Digest* in Braille to institutions for the blind. Subscriptions to magazines have also been given to Indian Schools, prisons, and to training camps for soldiers and to Army chaplains; to the clergy who work for wounded soldiers; to a college for Colored men, boys' clubs, and missions.

A great many requests are always on file for magazines, technical, educational, and for the "pulp" too with their thrilling fiction stories and adventures. These latter are for wounded soldiers. There are also requests for books of travel, current events, fiction, and technical subjects. Many of these requests can be filled, but not all. Supplies for distribution are less than formerly, because so much reading matter is being sent directly to the Services. The chaplains in the hospitals for the sick and for the old report that these people are sadly disappointed because it is impossible to send all that is needed.

New books received through the year are kept to be used for Christmas gifts to missionaries and workers.

Playing cards are greatly appreciated by institutions and Camps.

The Daughters of the King

EVERY clergyman in charge of a parish needs all the personal help he can get. There exists in the Episcopal Church an order of women who are pledged to personal consecrated service, and who give it.

This order is the Daughters of the King, organized Easter Even, April 4, 1885, by Mrs. Margaret J. Franklin, who desired to stimulate in her Sunday School class greater activity and more earnest zeal for Christ and His Church.

Each daughter felt that in order to do Christ's work she must be drawn nearer to Him. The first step, therefore, was to pray daily for guidance and the blessing of the Holy Spirit. Thus came to them the power and reality of a necessary "Rule of Prayer."

Each one realized she had a work to do among women who needed to be won for Christ and His Church. The Rule of Service thus came into being.

There are over 1000 members in the diocese of New York, who hold three diocesan assemblies yearly in October, February, and June, at which time all the chapters report on their activities.

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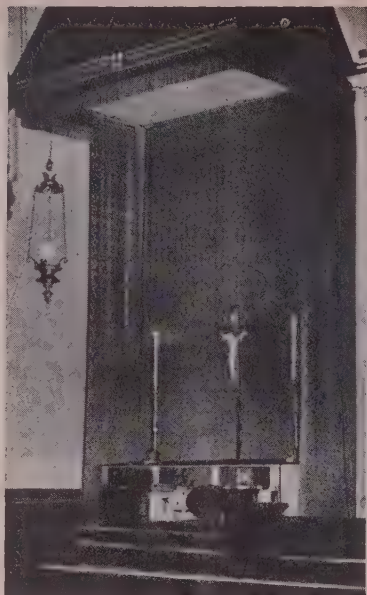
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UNDER the leadership of the diocesan president of the Girls' Friendly Society, the many branches in the diocese are facing these days of stress with courage and vision.

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INTERLOCHEN

Dear to the hearts of all members in the diocese is Interlochen, the holiday house at Monroe, N. Y. This opens the latter part of June and closes at the end of the Labor Day weekend. There is the "Big House" and the junior camp for girls aged 8 to 14 years. This season the house will be under the direction of Mrs. Charles T. Bridgeman, wife of Canon Bridgeman, who has been lent to the English Church and is serving in Jerusalem. The moderate rates make it available to a great number of girls. Interlochen offers a restful vacation to those girls who are putting in many arduous hours in office and defense work. The water front is by far the most popular feature of Interlochen offering, as it does, swimming and boating. The many other summer sports are participated in with great enthusiasm. This summer it is hoped that the victory garden will provide an abundance of vegetables.

The New York Altar Guild

THE New York Altar Guild provides altar furnishings and vestments for the altars in the institutions under the care of the Protestant Episcopal City Mission Society, and also for mission churches and chapels in the diocese of New York. The Altar Guild was founded in 1903, primarily for this purpose, but its work soon grew beyond this, and as funds allow, it responds to appeals for missions where there is no diocesan altar guild. During the past few years, gifts have gone near and far in the United States, to the Philippines, Haiti, Puerto Rico, the Virgin Islands, the Canal Zone, Alaska, Japan, and Liberia.

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Guild caring for these each time the ships came in port. When this service was discontinued, these altars were put in use in other places where needed.

Many sacred vessels, altar linens, and vestments have been given to Army and Navy chaplains, both before and now during the war. Three beautiful triptychs have recently been given (furnished by the Citizens Committee for the Army and Navy), one for the small chapel adjoining the chaplain's office where daily services are held at the Military Academy, West Point; one for the new chapel at Stewart Air Field, West Point; and one for Camp Lewis in the State of Washington. A large portable altar has been provided for the US Naval Training School (W.R.), the Bronx, New York City.

The work of the Guild is made possible by the dues of the members (\$1.00 a year); new members, men and women, are most welcome from all parishes in the diocese.

Monthly meetings are held on the second Thursday of each month except in summer.

RACIAL WORK

The Largest Colored Congregations in the Church

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THERE are 14 parishes and missions that minister to Negroes in the diocese of New York. Working with these congregations are 19 priests, two of whom are white, and the total communicant strength is more than 17,000. In the United States as a whole, there are approximately 63,000 Colored communicants. Thus in one diocese, there are not only more Colored communicants than in any other diocese of the American Church, but more than one quarter of all the Colored communicants of the Episcopal Church.

The work among Colored people has grown rapidly in the diocese. Several chapels and missions have become independent and self-supporting parishes. Many



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of them are strongly integrated into the life of the entire community and are ministering to the social as well as the spiritual needs of the large urban population that in recent years has migrated to New York, not only from the South, but from all parts of the United States, and other countries as well. These churches are carrying on a militant program of evangelization, and almost without exception, large confirmation classes are presented each year.

REASONS FOR STRENGTH

There are several reasons for the strength and growing influence of the work among Negroes in the diocese. There is the keen interest, strong leadership, and sense of fair play that Bishop Manning, as Bishop of all the communicants of the Church in this diocese has always shown. There are excellent race relations, not only between the White and Colored clergy, but among the laity as well. Negro clergy and laymen participate fully in the life and the affairs of the diocese. Good race relations, with the real opportunity for self-expression in the life of the Church, has challenged Negro churchmen, and the result is that they are gladly assuming an ever increasing responsibility for the financial support of their own work. Another tremendous incentive to the expansion of the work among Negroes is the sensible policy of making it possible for Colored congregations to acquire large, beautiful, well-equipped church buildings. In the diocese as a whole and in Harlem in particular (where so many of the communicants dwell) the Episcopal Church has advanced beyond every other communion or denomination of Christians, including the Baptists, in the matter of assisting their Colored brethren to secure imposing, attractive church properties in which to worship. Poor church housing is not a problem with our Colored brethren in New York. No longer do Colored Episcopalians in the diocese of New York have to be ashamed of the location, or the condition of their church home, when they invite their friends to go with them to public worship.

ST. PHILIP'S

With a few exceptions, the parishes and missions are not very old. In the few years, since they have been organized, they have gathered enthusiastic and responsible congregations. St. Philip's is the mother church, among the Colored congregations. On May 1st, this parish celebrated the 125th anniversary of its incorporation. It lists 2,787 communicants and is the second oldest Colored congregation in the United States, St. Thomas' Church, Philadelphia, being the oldest.

Italian Work

IN 1872, San Salvatore Mission, the first work of its kind for Italians to be carried on by the Episcopal Church in America, was founded by Bishop Horatio Potter, with a board of trustees. It was a work that anticipated by many years the movement for Americanization aid to the immigrant population, and was described by Bishop Potter in 1884 as a "debt we owe to the children of Italy in a strange

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land." Early services were held in Grace Chapel, later in old St. Philip's on Mulberry Street, then at 40 Bleecker Street. In 1894, the work was transferred to the oversight and direction of the New York Protestant Episcopal City Mission Society, and later to the Diocesan Missionary and Church Extension Society.

Designed by Stanford White, the beautiful edifice of the Church of San Salvatore, at 359 Broome Street, was dedicated in 1902. Seating about 600 people, the church with its two-story parish house, instituted in this Italian district an "enterprise for Christian citizenship," including kindergarten, boys' and young men's clubs, mother's clubs, gymnasium, and recreational activities, in addition to regular services in Italian.

The diocese also has two other Italian parishes, Holy Redeemer, Port Richmond, Staten Island; and St. Mary of the Angels in the Bronx.

French Work

THE French work connected with this diocese began in 1804 when the old French Church of Saint-Esprit, an independent Walloon and Huguenot congregation, was admitted into union with the convention of the diocese of New York. At the same time the American Prayer Book was translated into French, and the Rev. Pierre Antoine Samuel Albert received deacon's and priest's orders. At that time the church was located at the corner of Pine and Nassau Streets.

Unhappily the Rev. Mr. Albert died in 1806. Because of the war no ministers could be imported until 1815 when the Rev. Henri Peneveyre, a Swiss pastor, came over and was also reordained. He remained 10 years ministering to a rather small congregation in the same building. Then New York grew tremendously, and the French quarter moved up town until it practically disappeared during the first World War. This development is marked by two long rectorships, those of Dr. Verren and the Rev. A. V. Wittmeyer. The vanishing of the French quarter created problems which the present rector had to solve as best he could. At present the church itself is small but beautiful in its studied simplicity. The old Huguenot families of New York are again taking interest in it. The influence of the church is far larger than its size indicates. To it is adjoined a French School. The location finally reached, after long hesitations, is excellent. The congregation expects a good sermon in perfect French. Therefore its rectors have always been imported.

When the French population of New York was larger, there was also a French Mission, the Church of St. Sauveur. It lasted only seven years (1842-1849).

The congregation is mainly French and Swiss. Some Americans attend the service to improve their French, but far less than English people do in London.

The Church publishes a religious paper in French, the *Message Evangelique* (circulation 1400) which is the only French non-Roman periodical printed in the United States. It also publishes (but less regularly) a shorter magazine in English, the *American Huguenot*.

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Now, New York, in her greatness and magnificence, is also magnanimous. She smiles a bit ruefully, perhaps, at seeing her domain as the center of EVERYTHING questioned so definitely, but, don't you know, even in face of that, she has sense enough to realize that this spunky little organization of very definite people has been the means of throwing a greater volume of wholesale business to her in this line, than she would have had in a retail way otherwise, by long and far.

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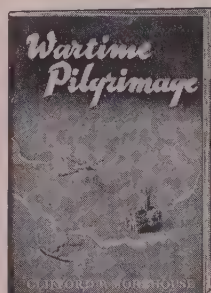
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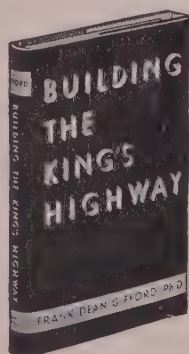
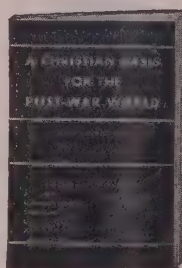
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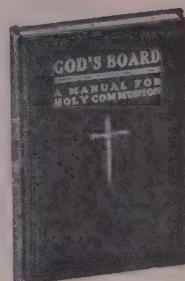
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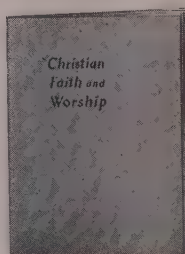
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The Order was founded by the late Fr. James O. S. Huntington, who took his vows in 1884. At that time, he and his companions were in charge of the mission Church of the Holy Cross, on the East Side of New York City; but they moved further uptown a few years later and, later still, to a small town in Maryland. Since 1904, the mother house has been situated at West Park, N. Y., a village on the Hudson River, not far from Poughkeepsie.

The monastery at West Park is simple but spacious and beautiful and is situated among the most beautiful surroundings. Every year, many hundreds of priests and laymen visit the Fathers and Brothers who are stationed there, joining for a few days in the daily round of praise and prayer and finding spiritual rest and refreshment.

The mother house at West Park is also the headquarters of the Holy Cross Press

(Continued on page 52)

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CHURCHES, CHAPELS, MISSIONS, & PREACHING STATIONS

Outside the City of New York

ARMENIA UNION, St. Thomas'
Sun. Ser.: 7:30 p.m.

ANNANDALE, Holy Innocents' Chapel*

ARDEN, St. John's
Rev. George W. Dumbell
Sun. Ser.: 11 a.m. H.C. (1st Sun.), M.P. (other Suns.)

ARDSLEY, St. Barnabas' O. M.
Rev. Bertram J. Mortlock
Sun. Ser.: 8 p.m.; Church School 9:30 a.m.

ARMONK, St. Stephen's*

BALMVILLE, see Newburgh

BARRYTOWN, St. John the Evangelist
Rev. Herbert Stanley Smith
Sun. Ser.: 8 & 10:30 a.m.

BEACON, St. Andrew's, South Ave.
Rev. Eugene F. Bigler
Sun. Ser.: 7:30, 10, & 10:45 a.m.

St. Luke's, Wolcott Ave.
Rev. Albert O. Tritsch
Sun. Ser.: 8 H.C. (2nd & 4th Suns.), 10:30 H.C. (1st & 3rd Suns.), 10:30 M.P. (2nd & 4th Suns.), & 9:15 a.m. Church School

BEDFORD, St. Matthew's
Rev. Arthur Ketchum
Sun. Ser.: 8:30 & 11 a.m.; Weds. & Fris.

BREWSTER, St. Andrew's
Rev. Frederick A. Coleman
Sun. Ser.: 8 & 11 a.m.; Holy Days: 10 a.m.

BRIARCLIFF MANOR, All Saints', Old Briar-cliff Rd.
Rev. George F. Bratt
Sun. Ser.: 7:30 H.C., 11:30 a.m. M.P. & Sermon or H.C. & Sermon; Thurs.: Church School

BRONXVILLE, Christ, Sagamore Rd.
Rev. Harold F. Hohly, Rev. Morton C. Stone
Sun. Ser.: 7:30 & 9:15 H.C., & Matins 11 a.m.; Daily: 7:30 a.m. H.C.; Weds.: 7 a.m. H.C.; Fri.: 9 H.C.; Matins 9:30 a.m., Evensong 5:30

CALLICOON, St. James' O.M.
Rev. Sydney C. Newhouse
Sun. Ser.: 8 H.C., 11 a.m. Service & Sermon

CARMEL, St. John the Baptist, P.S.
Rev. Frederick A. Coleman
Sun. Ser.: 9 a.m.

HAPPAQUA, St. Mary the Virgin, O.M.
Rev. Howard D. Perkins
Sun. Ser.: 9 & 10:30 a.m. H.C.

HELSEA, St. Mark's*

HESTER, St. Paul's
Rev. J. Holmes McGuinness, D.D.
Sun. Ser.: 9:30 a.m.

OLD SPRING, St. Mary's in the Highlands
Rev. E. Floyd-Jones, D.D.
Sun. Ser.: 11 a.m. (winter months)

CORNWALL, St. John's, Clinton & Hazen Sts.
Rev. Henry G. Raps
Sun. Ser.: 8, 9:30, & 11 a.m.; Mons., Weds., & Fris.: 8 a.m.

ROTON-ON-HUDSON, St. Augustine's
Rev. J. Marshall Wilson
Sun. Ser.: 7:30 & 9:30 a.m. H.C.; Tues.: 6:30 a.m. H.C.; Weds. & Thurs.: 8 a.m. H.C.

ROTONVILLE, Grace Hall*

OBBS FERRY, Zion, 49 Cedar St.
Rev. Charles E. Karsten
Sun. Ser.: 8 & 11 (1st Suns.) H.C., 11 (other Suns.) M.P. & Sermon, & 9:45 a.m. Church School; Saints' Days & Holy Days: 7:30 a.m. H.C.

OVER PLAINS, St. James' O.M.*

CAGLE VALLEY, St. Elizabeth's Chapel, P.S.*
ELLENVILLE, St. John's, 40 Market St.
Rev. George R. Hiatt
Sun. Ser.: 8 & 11, 9:45 a.m. Church School; Holy Days: as announced; E.P. on occasion (Advertisement)

ELMSFORD, St. Joseph of Arimathea, Saw Mill River Rd.
Rev. Walter H. McNeely
Sun. Ser.: 8, 9:45, & 11 a.m.

FISHKILL, Trinity
Rev. J. Benjamin Myers
Sun. Ser.: 7:30 & 11 H.C. (1st & 3rd Suns.), 11 a.m. M.P. & Sermon (other Suns.)

FORT MONTGOMERY, St. Mark's
Rev. Walter W. Reid
Sun. Ser.: 9 a.m. (2nd Suns.), 7:45 p.m. E.P. (1st, 3rd, 4th Suns.)

GARNERVILLE, Trinity
Rev. F. Sydney Bancroft
Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m. M.P. & Sermon

GARRISON, St. Philip's*
St. James' Chapel, Manitowau*
St. Mary's Chapel, Continental Village*

GLENHAM, St. John the Baptist
Rev. J. Benjamin Myers
Sun. Ser.: 9:30 a.m. H.C. (1st & 3rd Suns.)

GOSHEN, St. James'
Rev. Edwin R. Smythe
Sun. Ser.: 7:30 & 11 a.m.

GRANITE SPRINGS, Good Shepherd O.M.*

GREENWOOD LAKE, Good Shepherd
Rev. G. W. Wickersham 2nd
Sun. Ser.: 10 & 11 a.m., E.P. once in month

HARRISON, All Saints'
Rev. James V. Knapp
Sun. Ser.: 8:00 H.C., 9:30 Church School, 11 a.m. Service & Sermon

HARTSDALE, St. Andrew's O.M., 50 Columbia Ave.
Rev. Roman L. Harding
Sun. Ser.: 11 M.P. (1st, 2nd, 4th Suns.), 11 H.C. (3rd Suns.), 9:30 a.m. Church School

HASTINGS-ON-HUDSON, Grace
Rev. W. D. F. Hughes
Sun. Ser.: 7:30, 9:30, 11 a.m. & 6 p.m.; Week-days: 7:30 (except Weds. 7 & Thurs. 10 a.m.)

HAVERSTRAW, St. Luke's
Rev. W. F. Hoffman
Sun. Ser.: 8 H.C. (3rd Suns.), 11 H.C. (1st, 2nd, 3rd, 4th Suns.), & 9:30 a.m. Church School

HIGH FALLS, St. John's Mission
Rev. Auguste F. Marlier
Sun. Ser.: 9:45 a.m. H.C. (2nd & 4th Suns.) M.P. (1st & 3rd Suns.)

Clove Chapel P.S.*

HIGHLAND, Holy Trinity
Rev. Raymond M. O'Brien
Sun. Ser.: 9:30 a.m. H.C. or M.P.; Fris.: 4 p.m. Church School

HIGHLAND FALLS, Holy Innocents, Main St.
Rev. Henry Lowndes Drew
Sun. Ser.: 10 a.m. H.C.; Thurs.: 8 p.m.

HIGHLAND MILLS, St. David's, Main St.
Rev. George W. Dumbell
Sun. Ser.: 9:30 H.C. (1st Suns.), 9:40 M.P. (other Suns.)

HOPEWELL JUNCTION, Resurrection O.M.
Rev. C. J. Ljunggren
Sun. Ser.: 7:30 H.C., 9:45 Children's M.P., 10:45 a.m. M.P. & Sermon, & 7:30 p.m. E.P.

HYDE PARK, St. James'*

IRVINGTON-ON-HUDSON, St. Barnabas
Rev. George R. Metcalf (in service), Rev. Floyd Van Keuren, D.D.
Sun. Ser.: 8, 9:40, 11 a.m.; Holy Days: 10:30 a.m.

JONES POINT, House of Prayer U.M.
Rev. Walter W. Reid
Sun. Ser.: 9 a.m. H.C. (3rd Suns.), 3:30 p.m. E.P. (1st, 2nd, 4th Suns.)

KATONAH, St. Luke's O.M.*

KINGSTON, Holy Cross, 30 Pine Grove Ave.
Rev. Stanley Dean
Sun. Ser.: 7:30, 10:30 H.C.; Daily: 7:30 H.C. St. John's*

LAKE MAHOPAC, Holy Communion O.M.
Rev. Walter Boardman Wright
Sun. Ser.: 8 H.C., 9:45 Church School, 11 a.m. M.P.

LARCHMONT, St. John's
Rev. Francis J. H. Coffin
Sun. Ser.: 8 H.C., 11 a.m. M.P. & Sermon, 4:30 p.m. E.P.

LEWISBORO, St. John's*
St. Paul's Chapel, South Salem*

LIBERTY, Holy Communion, 33 Chestnut St.
Rev. Allan B. Grayson
Sun. Ser.: 8 & 11 H.C. (1st & 3rd Suns.), 11 M.P. (2nd & 4th Suns.), 10 a.m. Church School

LOOMIS SANITORIUM, St. Luke's (temporarily closed)*

LITHGOW, St. Peter's
Sun. Ser.: 9:30 a.m.

MADALIN, see Tivoli

MAMARONECK, St. Thomas' W. Post Rd. & Mt. Pleasant Ave.
Rev. Frank Dean Gifford, Ph.D.; Rev. C. Avery Mason, S.T.D.
Sun. Ser.: 8, 9:30, & 11 a.m.; Weds. 4 & 8:15 p.m.; Thurs.: 10 a.m.; Holy Days 7 & 10 a.m.

MANCHESTER BRIDGE, Faith Chapel P.S.*

MARLBOROUGH, Christ
Rev. A. Van de Beek Vos
Sun. Ser.: 11 a.m.

MIDDLETOWN, Grace
Rev. H. L. Address (in service); Rev. John T. Wilson
Sun. Ser.: 7:30 & 11 H.C. (1st Suns.), 11 M.P. & Sermon (other Suns.); Weds. & Holy Days: 10 a.m. H.C.; Fris.: Wartime Intercessions

MILLBROOK, Grace, Franklin Ave.
Rev. H. Ross Greer
Sun. Ser.: 8:30 & 11 H.C. (1st Suns.), 11 a.m. M.P. & Sermon (other Suns.)

MILLERTON, Trinity O.M.
Rev. Lloyd Ballinger
Sun. Ser.: 8:45 a.m. H.C. (2nd & 4th Suns.), 3 p.m. E.P. (1st & 3rd Suns.)

MILTON, All Saints'*
Amity Chapel M*

MOHEGAN LAKE, St. Mary's*

MONROE, Grace
Rev. J. Holmes McGuinness, D.D.
Sun. Ser.: 11 a.m.

MONTGOMERY, St. Andrew's Chapel*

MONTICELLO, St. John's
Rev. Archibald Spiers Winslow
Sun. Ser.: 8 H.C., 9:45 Church School, 11 a.m. H.C. or M.P.; Holy Days: 10 a.m.

MONROSE, Divine Love
Rev. J. Marshall Wilson
Sun. Ser.: 11 & 7:30 a.m. (3rd Suns.)

MOUNT IVY, Good Shepherd O.M.
Rev. Sydney Bancroft
Sun. Ser.: 2 p.m. E.P. & Sermon

MT. KISKO, St. Mark's
Rev. H. A. Prichard, D.D.; Rev. Harold B. Thelin
Sun. Ser.: 8 & 11 H.C. (1st Suns.), 11 M.P. (other Suns.), 9:30 a.m. Church School

MT. VERNON, Ascension, Park & Sidney Aves.
Rev. Melford Losee Brown
Sun. Ser.: 8 H.C. & 11 a.m. M.P., 4 p.m. Vespers; Thurs.: 10 a.m. H.C.

St. Clement's O.M., 126 S. Ninth Ave.
Rev. Claudius A. Nero
Sun. Ser.: 7:30 & 11 (1st & 3rd Suns.), 11 M.P. (2nd & 4th Suns.), 9:30 a.m. Church School, 7:30 p.m. Evensong

St. John the Divine, S. Columbus & Beekman Aves.
Rev. Jerome Dunbar
Sun. Ser.: 8, 9:30, & 11 a.m.; Tues.: 7 a.m. H.C.; Thurs.: 10:30 a.m. H.C.

St. Paul's, Eastchester, S. Columbus & S. 3rd Ave.
Rev. W. Harold Weigle, D.D.
Sun. Ser.: 8 & 11 H.C., 9:15 Church School Trinity*

NEWBURGH, Good Shepherd, Broadway & Mill St.
Rev. John Marshall Chew, S.T.D.
Sun. Ser.: 8, 9:45 (children), 11 a.m.; Thurs.: 2 p.m. (children); Fris.: 4 p.m.

St. Agnes' O.M., Balmville
Rev. St. Clair Vannix
Sun. Ser.: 8 H.C., 9:30 Church School, 10:30 a.m.

St. George's
Rev. Frank L. Carruthers; Rev. Curtis H. Dickins, D.D.; Rev. Gerardus Beekman
Sun. Ser.: 8 H.C., 9:30 & 11 Church School, 11 a.m.

St. Paul's Chapel*

NEW CITY, St. John's
Rev. Robert F. Lau, D.D.
Sun. Ser.: 11 a.m.

NEW PALTZ, St. Andrew's O.M.
Rev. St. Clair Vannix
Sun. Ser.: 8 H.C. (1st Suns.), 10 a.m. Church School, 7:30 p.m. E.P.

*Information requested but not received.

NEW ROCHELLE, St. John's, Wilmoor*

St. Paul's, Mayflower Ave.
Rev. Frederic Wamsley
Sun. Ser.: 9, 11 a.m.; 9:45 Church School, 10 a.m. Adult Bible Class, 7:30 p.m. Young People

St. Simon's O.M., 55 Morris St.
Rev. Claudius A. Nero
Sun. Ser.: 11 H.C. (2nd & 4th Suns.), M.P. (1st & 3rd Suns.), 10 a.m. Church School

Trinity, 311 Huguenot St.
Rev. Philip M. Styles
Sun. Ser.: 9 H.C., 9:45 Church School, 11 a.m. M.P.

NEW WINDSOR, St. Thomas'

Rev. Louis T. Scofield
Sun. Ser.: 7:30, 10, & 11 a.m.

NORTH SALEM, St. James'

Rev. Samuel Raymond Brinkerhoff
Sun. Ser.: 11 M.P. or H.C., 10 a.m. Church School; Holy Days, as announced

NORTH WHITE PLAINS, St. Martha's O.M.***NYACK, Grace**

Rev. Ernest W. Churchill
Sun. Ser.: 8, 9:30, & 11 a.m.; Thurs. 7 & 10 a.m.

OSSINING, St. Paul's, St. Paul's Place

Rev. George F. Bratt
Sun. Ser.: 8 H.C., 9:30 Church School, 10:30 a.m. H.C. or M.P. & Sermon

Trinity, 7 S. Highland Ave.

Rev. Donald W. Lloyd
Sun. Ser.: 7:30 & 9:30 H.C., 11 M.P. & Sermon; Tues. & Weds.: 9:30 H.C.; Thurs. & Fris.: 7:30 a.m.

PATTERSON, Christ

Rev. Richard W. Wamsley
Sun. Ser.: 9:30 a.m.

PAWLING, Holy Trinity O.M.

Rev. Richard W. Wamsley
Sun. Ser.: 11 a.m.; Weekdays: 1st & 3rd Weds., 1st Sats.

PEARL RIVER, St. Stephen's O.M., Central Ave.

Rev. Kenneth W. Mann
Sun. Ser.: 11 H.C. (1st & 3rd Suns.) M.P. (other Suns.), 9:45 Church School; Saints' Days: 7 a.m. H.C.

PEEKSKILL, St. Peter's, 137 N. Division St.

Rev. Dean R. Edwards; Rev. H. Mason Palmer
Sun. Ser.: 7:30, 9:30, 11 H.C. (1st Suns.) 11 a.m. M.P. & Sermon (other Suns.), 7:30 p.m. E.P.; Daily: 7:30, 9:30 H.C., 9:10 a.m. M.P., 5 p.m. E.P.

St. Peter's, Van Cortlandtville*

PELHAM, Redeemer, 2nd Ave. near 2nd St.

Rev. William S. Banks
Sun. Ser.: 9, 9:45, 11 a.m.

PELHAM MANOR, Christ, 1425 Pelhamdale Ave.

Rev. Edward Thomas Taggard; Rev. Joseph Barnes Williams
Sun. Ser.: 8, 9, 11:15 a.m. H.C.; Mons., Weds., & Fris.: 7 a.m. H.C.; Thurs.: 10 a.m. H.C.; Tues. & Sats.: 8 H.C.

PIERMONT, Christ, Sparkill

Rev. A. H. Ohse
Sun. Ser.: 8, 10, 11 a.m.

PINE PLAINS, Regeneration, Pine St.

Rev. Lloyd Ballinger
Sun. Ser.: 11 H.C. (1st & 3rd Suns.), M.P. (2nd & 4th Suns.), 9:45 a.m. Church School; Holy Days: 8 a.m. H.C.

PLEASANT VALLEY, St. Paul's

Rev. Clarence V. Buchanan
Sun. Ser.: 9 & 10:45 a.m.

PLEASANTVILLE, St. John's, Bedford Rd.

Rev. E. P. Burrill
Sun. Ser.: 8, 9:45, 11 a.m., 7 p.m.; Tues.: 9 a.m.; Thurs.: 7:45 a.m.

PORT CHESTER, St. Peter's, Westchester Ave. & Smith St.

Rev. Lewis R. Howell, Th.D. (on leave); Rev. Judson S. Leeman, M.D.; Rev. Frederick W. Dearing
Sun. Ser.: 7:30, 9:25, 11 a.m.; Thurs.: 10 a.m.; Holy Days: 8:30 a.m.

PORT JERVIS, Grace, E. Main St. & Seward Ave.

Rev. Robert Gay
Sun. Ser.: 8, 9:30, 10:30 a.m., 4:30 p.m. Evensong; Holy Days: H.C. as announced

POUGHKEEPSIE, Christ*

St. Andrew's, 835 Main St.
Rev. Harold H. R. Thompson
Sun. Ser.: 7:30 & 11 H.C., 10:40 a.m. M.P.; Thurs. & Holy Days: 7:15 H.C.

Holy Comforter, 11 Davies Place

Rev. C. Edward Hopkin, Ph.D.
Sun. Ser.: 7:30 & 11 H.C., 9:30 Church School, 10:45 a.m. M.P., 5 p.m. E.P.; Holy Days: 6 & 9 a.m. H.C.

St. Paul's, 159 Mansion St.

Rev. Roland J. Bunten
Sun. Ser.: 7:30 & 11 a.m.; Holy Days: 9:30 a.m. (Advertisement)

RED HOOK, Christ, 48 S. Broadway

Rev. M. P. Huntington; Deaconesses Simpson, Thompson, & Armstrong
Sun. Ser.: 8 & 11 a.m.; Holy Days: 9 a.m.

All Saints' Chapel, Upper Rood Hook

Rev. M. P. S. Huntington
Sun. Ser.: 9 a.m.; Holy Days: 10 a.m.

RHINEBECK, Messiah

Rev. C. F. Nugent
Sun. Ser.: 8, 9:30, 10:45 a.m.

Ascension, Rhinecliff

Rev. C. F. Nugent
Sun. Ser.: 4 p.m. (3rd Suns.)

RICHARDSVILLE, St. John the Baptist P.S.

Rev. Walter Boardman Wright
Sun. Ser.: 3 p.m.

RYE, Christ, Milton Rd.

Rev. Wendell Phillips
Sun. Ser.: 8:30 H.C., 11 a.m. M.P.

Grace Chapel, Milton*

ST. JOHN'S, St. John's M., Stoney Point

Rev. W. F. Hoffman
Sun. Ser.: 9:30 a.m. H.C. (3rd Suns.), 2 Church School, 3 p.m. E.P.

SAUGERTIES, Trinity, Barclay Heights

Rev. William T. Remson
Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m., 7:30 p.m. Young People

SCARSDALE, St. James the Less, Church Lane

Rev. James Harry Price, Rev. William C. Kernan
Sun. Ser.: 7:30 H.C., 11 a.m., 5 p.m. E.P.; Mons.: 10 Litany; Weds.: 10 H.C.; Thurs.: 7:45 a.m. H.C.

SOMERS, St. Luke's

Rev. Samuel Raymond Brinkerhoff
Sun. Ser.: 8 a.m. H.C., 2:30 Church School, 3:30 Service; Thurs., Sats., & Holy Days: 8 a.m.; Fris.: 4 p.m.

SOUTH FALLSBURGH, St. Andrew's O.M.

Rev. Archibald Spiers Winslow
Sun. Ser.: 9 H.C. or M.P. (H.C. 2nd Suns. only in winter), 3 p.m. E.P. and Church School

SPRING VALLEY, St. Paul's, S. Madison Ave.

Rev. Robert F. Lau, D.D.
Sun. Ser.: 9:30 a.m.

STAATSBURG-ON-HUDSON, St. Margaret's

Rev. R. Maxwell Bradner
Sun. Ser.: 11 H.C. (1st Suns.) M.P. (other Suns.), 9:45 a.m. Church School, 7:30 p.m.; Ascension Day, Thanksgiving Day, Harvest Festival Day: special services

STONE RIDGE, St. Peter's

Rev. Auguste F. Marlier
Sun. Ser.: 11:15 a.m. H.C. (1st & 3rd Suns.), M.P. (2nd & 4th Suns.)

SUFFERN, Christ Church, 69 Washington Ave.

Rev. Hugh McCandless
Sun. Ser.: 8 H.C., 9:45 Junior Church, 11 a.m. Matins, 7:30 p.m. (1st Suns.)

TARRYTOWN, Christ, Broadway & Elizabeth St.

Rev. C. Kenneth Ackerman
Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m. M.P.; Weds.: 8 a.m. H.C.

St. Mark's, North*

TIVOLI, St. Paul's & Trinity

Rev. Charles S. Champlin
Sun. Ser.: 8 & 11 a.m.

TOMKINS COVE, St. John's O.M.

Rev. Walter W. Reid
Sun. Ser.: 11 a.m. H.C. (1st Suns.), M.P. (2nd & 3rd Suns.), Litany (4th Suns.)

TUCKAHOE, St. John's*

St. Luke's O.M., Lincoln & Stewart Aves.
Rev. Roman L. Harding
Sun. Ser.: 8 H.C., 9:30 a.m. Church School

TURNWOOD, St. John's M.***TUXEDO PARK, St. Mary's**

Rev. Leon E. Cartmell; Rev. Samuel P. Holiday (on leave)
Sun. Ser.: 8, 9:30, 11 a.m.

St. Francis' Chapel, Sloatsburg

Rev. Leon E. Cartmell

VALLEY COTTAGE, All Saints' O.M., Lake Rd.

Rev. Kenneth W. Mann
Sun. Ser.: 9 H.C. (2nd & 4th Suns.), M.P. (other Suns.), 10:15 a.m. Church School

VAN CORTLANDTVILLE—see Peekskill**WALDEN, St. Andrew's, 15 Walnut St.**

Rev. Alexander A. Frier
Sun. Ser.: 8 & 11 H.C. (1st, 3rd, & 5th Suns.), 11 M.P. (2nd & 4th Suns.), 9:45 a.m. Church School

WAPPINGER'S FALLS, Zion, E. Main St.

Rev. Maxwell W. Rice
Sun. Ser.: 8 H.C., 9:15 Church School, 10:35 a.m. M.P. (1st Suns.)

Zion Chapel, New Hamburg

Rev. Maxwell W. Rice
Sun. Ser.: 10:30 M.P., 9:30 a.m. Church School

WARWICK, Christ, South St.

Rev. Oliver Carberry
Sun. Ser.: 8 & 11 (1st Suns.), 11 a.m. M.P. (other Suns.); Holy Days: 7:30 a.m. H.C.

WEST PARK, Ascension

Rev. Raymond M. O'Brien
Sun. Ser.: 8 H.C., 11 H.C. or M.P., Church School

WHITE PLAINS, Grace

Rev. A. C. Arnold; Rev. J. A. Schultz
Sun. Ser.: 8, 10, 11 a.m.; Mons., Weds., & Fris. 10 a.m.; Tues., Thurs., & Sats. 7:30 a.m.

St. Paul's Chapel, Rosedale*

St. Bartholomew's, 82 Prospect St.

Rev. William C. Baxter
Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m. M.P. & Sermon, 7:30 p.m. YPF; Tues.: 10 a.m. H.C. & Intercessions for Armed Forces

WILLOW GROVE, St. Andrew's O.M.

Rev. Sydney Bancroft
Sun. Ser.: 10 H.C. (1st Suns.), M.P. & Sermon (other Suns.), 9:30 a.m. Church School

YONKERS, Christ, Elm St. & Nepperhan Ave.

Rev. Llewellyn O. Diplock
Sun. Ser.: 8 & 11 H.C. (1st & 3rd Suns.), 11 M.P. (other Suns.), 9:30 a.m. Church School

Redeemer O.M., Tibbetts Rd.

Rev. Herbert J. Goodrich
Sun. Ser.: 8 & 11 H.C. (1st & 3rd Suns.), 11 M.P. (2nd & 4th Suns.)

St. Andrew's, 73 Morris St.

Rev. Lynde E. May, 3rd (in service); Rev. C. Edward Berger
Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m. M.P.; Weds.: 11 a.m. H.C.

St. John's, Getty Square

Rev. Oliver Shaw Newell; Rev. Arthur A. Bessey
Sun. Ser.: 8, 11 a.m. H.C. (1st Suns.), Daily 9:30 a.m.

St. John's Assyrian M.*

St. Augustine's M.*

St. Mary's O.M., Sherwood Park, Villa Ave. & Crescent Pl.

Rev. K. Van Rensselaer Gibson
Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m.; Daily: noon prayers

St. Mark's O.M., North

Rev. Bertram J. Mortlock
Sun. Ser.: 11 Service, 9:30 a.m. Church School

St. Paul's, 636 Palisade Ave.

Rev. Wilbur L. Caswell

Sun. Ser.: 8 & 11 a.m.

The City of New York**Borough of Manhattan****Cathedral of St. John the Divine, Cathedral Heights**

The Bishop; Rev. Canon Thomas A. Sparks, Rev. Canon Edward N. West; Rev. Canon James Green; Rev. A. W. Hind; Rev. James H. Morgan

Sun. Ser.: 8, 9, 11 H.C., 10 a.m. M.P. 4 p.m. E.P.; Weekdays: 7:30, 8 H.C., 9 a.m. M.P., 5 p.m. E.P.; Holy Days: 9:15 H.C.

Advent O.M., 7 W. 128th St.

Rev. Randolph Gall
Sun. Ser.: 7:30 and 11:15 a.m.

All Angels', West End Ave. and 81st St.

Rev. Ralph S. Meadowcroft; Rev. S. DeLancey Townsend, D.D.; Rev. Newell A. Lasher
Sun. Ser.: 8, 9, and 11 a.m.; Thurs.: 10:30 a.m.

All Saints', 292 Henry St.

Rev. Hugh Farnsworth
Sun. Ser.: 8, 9:30, and 11, 10:30 a.m. Matins, 5 p.m. E.P.; Daily: 7:30 (except Mons.)

All Souls', 88 St. Nicholas Ave.

Rev. Rollin Dodd; Rev. Lewis H. Huber; Rev. Marcus G. James
Sun. Ser.: 7:30 and 11 H.C., 9:30 a.m. Church School, 6 p.m. Church School; Daily: 7:30 H.C., 9 a.m. M.P., 6 p.m. E.P.; Weds. and Fris.: 9:30 a.m.

Ascension, 5th Ave. and 10th St.

Rev. Donald B. Aldrich, D.D. (in service); Rev. Vincent L. Bennett
Sun. Ser.: 8 H.C., 11 a.m. M. P. and Sermon, 5 p.m. Evensong; Weekdays: 8 a.m. H.C., 5:30 p.m. Vespers

Calvary, 4th Ave. and 21st St.

Rev. S. M. Shoemaker; Rev. Claxton Monro
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M.P. and Sermon (other Suns.); Thurs. and Saints' Days: noon H.C.

Calvary Mission, 346 E. 23rd St.*

Rev. C. C. Clark, Ph.D.
Sun. Ser.: 9 and 11 a.m., 3 and 8 p.m.; Daily: noon Prayer and Meditation

Christ, 211 W. 71st St.

Rev. William Henry Pickford
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M. P. (other Suns.), 9:45 a.m. Church School

*Information requested but not received.

Crucifixion, 149th St. and Convent Ave.*
 Epiphany, 74th St. and York Ave.
 Rev. John W. Suter, D.D.
 Sun. Ser.: 8 H.C., 9:30 Church School, 11 a.m.
 M. P.; Thurs.: 10 a.m. H.C.

Grace, 802 Broadway
 Rev. L. W. Pitt, D.D.; Rev. Robert S. Beecher;
 Rev. John B. Coburn; Rev. W. J. Wolf
 Sun. Ser.: 8 and 11 a.m., 4:30 p.m.; Tues.
 through Fris.: 12:30-55; Thurs. & Holy Days,
 11:45 a.m. H.C.

Heavenly Rest and Beloved Disciple, 2 E. 90th St.
 Rev. Henry Darlington, D.D.; Rev. H. J. Glover;
 Rev. G. E. Nichols
 Sun. Ser.: 8 and 10 H.C., 9:30 Church School,
 11 a.m., 4:30 p.m.; weekdays and Holy Days:
 11 H.C.

Holy Apostles', 9th Ave. and 28th St.*

Holy Communion, 6th Ave. and 20th St.*

Holy Family O.M., 236 E. 111th St. (Spanish)*

Holyrood, 430 Ft. Washington Ave.
 Rev. Arthur P. S. Hyde
 Sun. Ser.: 8, 9:20, and 11 a.m.; Weds.: 6:40
 and 7 a.m.; Fris.: 9:40 and 10 a.m.

Holy Trinity, Seaman Ave., & Cumming St.*

Incarnation, Madison Ave. and 35th St.
 Rev. John A. Bell
 Sun. Ser.: 8, 10, and 11 a.m.; Weds. and Holy
 Days: 10 a.m.

Incarnation Chapel, 240 E. 35th St.
 Rev. Nicholas M. Feringa; Rev. Charles Geerts
 Sun. Ser.: 8 and 11 a.m. H.C.; 9:30 Church
 School; Weekdays: 7 a.m. H.C.

Resurrection, 115 E. 74th St.
 Rev. Gordon B. Wadhams; Rev. Thomas L.
 Bigham Jr.
 Sun. Ser.: 8, 9:15, and 11 a.m., 6 p.m.; Daily:
 7:30 a.m. (except Mons. and Sats.) and 6 p.m.

San Salvatore O. M., 359 Broome St.
 Rev. J. A. Castelli
 Sun. Ser.: 8 and 11 H.C., 9:15 a.m. Children's
 service; Tues., Thurs. and Holy Days: 10:30
 a.m. H.C.; Fris.: 8 p.m. E. P.

St. Ambrose's, 9 W. 130th St.
 Rev. E. Elliot Durant, LL.D.
 Sun. Ser.: 7:30 H.C., 11 a.m. M. P., 8 p.m.
 Evensong

St. Andrew's, 5th Ave. and 127th St.*

St. Bartholomew's, Park Ave. and 51st St.
 Rev. Geo. Paull T. Sargent, D.D.; Rev. Harold
 C. Whitmarsh; Rev. John Baiz
 Sun. Ser.: 8 and 11 a.m., 4 p.m.; Daily: 8 a.m.
 H.C.; Thurs. and Saints' Days: 10:30 a.m.
 H.C.

St. Clement's, 423 W. 46th St.
 Rev. Leonel E. W. Mitchell; Rev. Felix L. Ciriot
 Sun. Ser.: 8 and 11 a.m. H.C.; Sats.: 3:30-4:30 and
 7:30-9 p.m. Confessions

St. Cyprian's Chapel, 175 W. 63rd St.
 Rev. Herbert C. Banks
 Sun. Ser.: 8 and 11 a.m., 2 and 8 p.m.

St. Edward the Martyr, 14 E. 109th St.
 Rev. Leslie Lang
 Sun. Ser.: 9 and 11 a.m. H.C.; Mons., Weds.,
 Sats.: 9 a.m. H.C.; Tues., Thurs., Fris.:
 7:30 a.m. H.C.

St. Esprit, 109 E. 60th St. (French)
 Rev. John A. F. Maynard, Ph.D., Th.D.; Rev.
 Harry M. Hyatt, D.D.
 Sun. Ser.: 10:45 a.m.

St. George's, 207 E. 16th St.
 Rev. Elmore M. McKee, D.D.; Rev. William R.
 Robbins; Rev. Thomas A. Fraser; Rev. Wil-
 liam B. Schmidgall
 Sun. Ser.: 8 and 11 a.m., 4 p.m.; Weekdays:
 7:30 a.m., 12 noon prayers

St. Ignatius', 552 West End Ave.
 Rev. William P. McCune, Ph.D.; Rev. Jerome
 Harris; Rev. Harold N. Renfrew
 Sun. Ser.: 8, 9:30, and 11 a.m. H.C.; Weekdays:
 8 a.m. H.C., 7:45 a.m. and 7:45 p.m. Offices

St. James', Madison Ave. and 71st St.
 Rev. H. W. B. Donegan, D.D.; Rev. Rudolph
 Roell
 Sun. Ser.: 8, 9:30, and 11 a.m., 4:30 p.m.;
 Weds.: 8 a.m. H.C.; Thurs.: 12 m. H.C.

Holy Trinity, 316 E. 88th St.
 Rev. James A. Paul; Rev. James P. DeWolfe, jr.
 Sun. Ser.: 8, 9:30, and 11 a.m., 5 p.m.; Week-
 days: 9:30 a.m. M. P. (Mons. through Fris.)

St. John's-in-the-Village, 218 W. 11th St.
 Rev. Charles Howard Graf
 Sun. Ser.: 8, 9:30, and 11 a.m., 5 p.m.; Holy
 Days: 10 a.m.

St. Luke's Chapel O. M., 28 Edgecombe Ave.
 Rev. Denzil A. Carty
 Sun. Ser.: 7:30 and 11 a.m. H.C., 10:15 a.m.
 M.P.; Tues. and Thurs.: 7:30 H.C.; Weds.
 and Fris.: 9:30 a.m.; Weekdays: 8 p.m. E.P.
 (Advertisement)

St. Mark's, 2nd Ave. and 10th St.*

St. Martin's, Lenox Ave. and 122nd St.
 Rev. J. H. Johnson; Rev. C. S. Sedgewick
 Sun. Ser.: 8, 9, and 11 a.m. H.C., 8 p.m.; Daily:
 9 a.m. H.C.

St. Luke's, Convent Ave.*

St. Mary's, 521 W. 126th St., Manhattanville
 Rev. Charles Breck Ackley, S.T.D.
 Sun. Ser.: 8 H.C., 9:30 Children's service, 11
 a.m. M. P. and H.C.; Thurs.: 10 a.m. H.C.

St. Mary the Virgin, 139 W. 46th St.
 Rev. Grieg Taber, D.D.; Rev. Arnold Craven;
 Rev. Thomas Lee Brown; Rev. John O. Bruce
 Sun. Ser.: 7, 8, 9, 10, 11 a.m. H.C., 8 p.m.;
 Weekdays: 7, 8, 9:30 a.m. H.C.

St. Matthew and St. Timothy, 26 W. 84th St.
 Rev. Frederick Burgess; Rev. Arthur H. Judge,
 D.D.
 Sun. Ser.: 8 and 11 H.C. (1st Suns.), 11 M. P.
 (other Suns.); 9:45 a.m. Church School;
 Thurs.: 11 a.m. H.C.; Saints' Days and Holy
 Days: 11 a.m. H.C.

St. Ann's Chapel for Deaf Mutes, 511 W. 148th St.
 Rev. G. C. Braddock
 Sun. Ser.: 3 p.m.

St. Michael's, Amsterdam Ave. and 99th St.*

St. Jude's Chapel, 19 W. 99th St.

Rev. Floarda Howard
 Sun. Ser.: 8 H.C., 11 a.m., 8 p.m., 1 p.m.
 Church School

St. Peter's, 346 W. 20th St., Chelsea

Rev. Richard A. D. Beatty
 Sun. Ser.: 8, 9:30, 11 a.m., 4 p.m.; Thurs. and
 Holy Days: 10 a.m.

St. Philip's, 213 W. 134th St.*

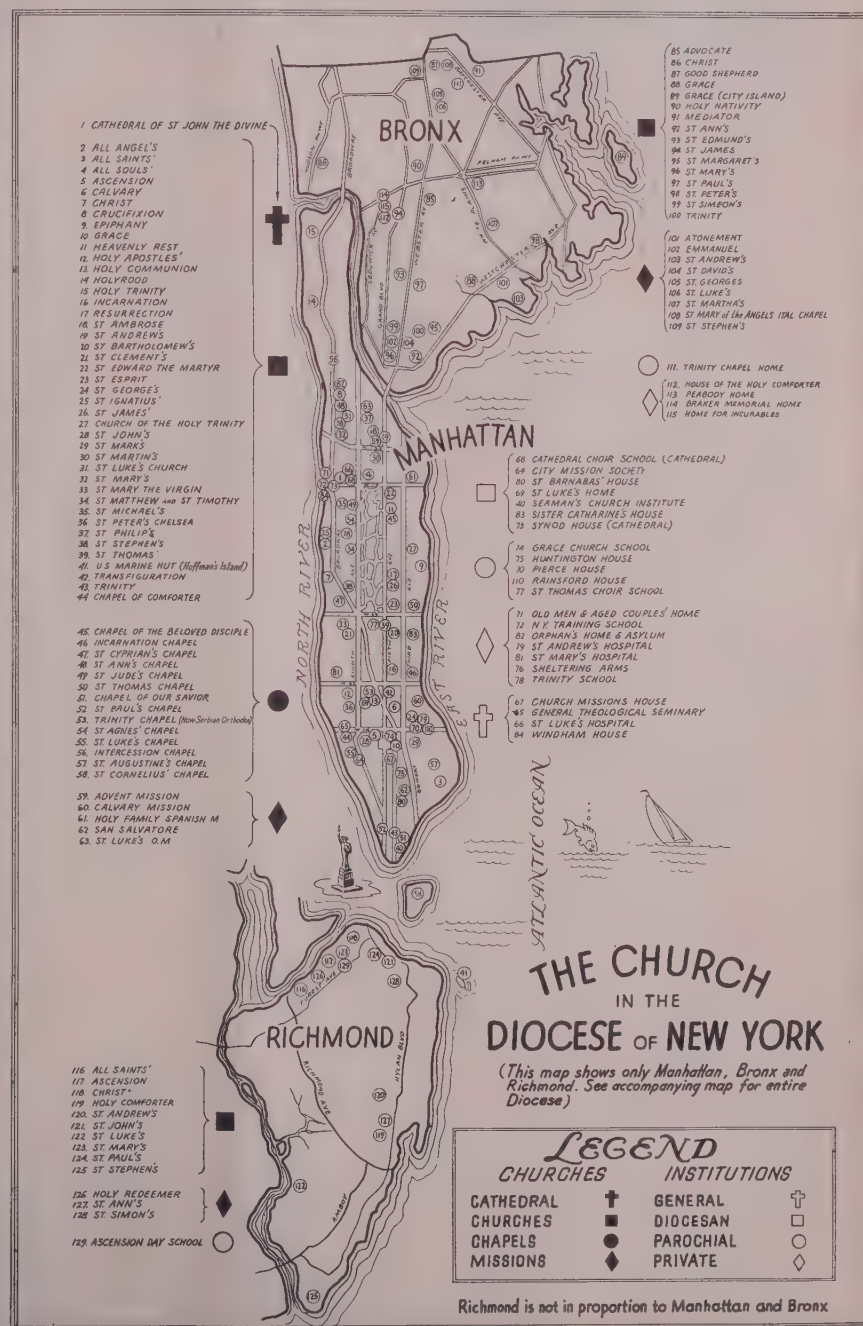
St. Stephen's, 122 W. 69th St.
 Rev. J. Wilson Sutton, D.D.; Rev. Nathan A.
 Seagle, D.D.
 Sun. Ser.: 8 and 11 a.m.; Tues. and Thurs.:
 7:30 a.m.; Fri.: 10 a.m.; Tues.: 5 p.m.

St. Thomas', 5th Ave. and 53rd St.
 Rev. Roeliff H. Brooks, S.T.D.; Rev. S. L. Riddle
 Sun. Ser.: 8:30 and 11 a.m. and 4 p.m.; Daily:
 8:30 a.m. H.C., 12:10 p.m. noon service;
 Thurs.: 11 a.m. H.C.

St. Thomas' Chapel, 230 E. 60th St.
 Rev. Harold E. Towne
 Sun. Ser.: 8 and 11 H.C. (1st and 3rd Suns.),
 11 M. P. and Sermon (other Suns.), 9:30 a.m.
 Church school; Tues.: 7:30 a.m. H.C.; Thurs.
 and Saints' Days: 10 a.m. H.C.

(Continued on page 49)

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(Continued from page 47)

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Sun. Ser.: 8, 9, and 11 a.m. H.C. and 4 p.m.
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Trinity, Broadway and Wall St.

Rev. F. S. Fleming, D.D.; Rev. Donald H. Morse; Rev. William J. Good; Rev. H. Henry Spoer
Sun. Ser.: 8 and 11 a.m., 3:30 p.m.; Weekdays: 8 a.m., 12 noon (except Sats.) and 3 p.m.; Holy Days: 11 a.m.

St. Paul's Chapel, Broadway & Vesey St.*

Trinity Chapel, 16 W. 26th St.*

St. Agnes' Chapel, 92nd St. near Columbus Ave.*

St. Luke's Chapel, 483 Hudson St.

Rev. E. H. Schlueter, S.T.D.; Rev. R. E. Lyman Jr.; Rev. R. L. Kunkle
Sun. Ser.: 8, 9:30 and 11 a.m. H.C., 6 p.m. Evensong; Weekdays: 7 and 8 a.m. H.C., 6 p.m. Evensong

Intercession Chapel, Broadway and 155th St.

Rev. S. Taggart Steele Jr., D.D.; Rev. Maurice P. McKay; Rev. Donald R. Woodward; Rev. Francis LeB. Drake
Sun. Ser.: 8, 9:30, and 11 a.m., 8 p.m.; Weekdays: 7, 9:40, 10 a.m., 5:30 p.m.

St. Augustine's Chapel, 105 E. Houston St.

Rev. Thomas J. Williams; Rev. Lloyd M. Somerville
Sun. Ser.: 7:30, 8, 10:30 a.m.; Mons., Weds., Fris.: 6:30 and 7 a.m. and 5 p.m.; Tues. and Thurs.: 7 and 7:30 a.m. and 5 p.m.; Sats. and Holy Days: 9:30 a.m. and 5 p.m.

St. Cornelius' Chapel, Governors Island

Rev. J. Burt Webster, Colonel; Rev. Norman B. Quigg
Sun. Ser.: 8, 9:30 and 10:30 a.m.; Holy Days: 10:30 a.m.; Thurs.: 8 a.m.

Borough of the Bronx

Advocate, 2117 Washington Ave., Tremont

Rev. Randolph Gall
Sun. Ser.: 9:30 a.m.

Atonement O. M., 1344 Beach Ave.

Rev. Alexander Ketterson
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M. P. (other Suns.); 9:30 a.m. Church school

Christ, Riverdale-on-Hudson

Rev. Gerald V. Barry
Tues. and Fris.: 7:30 a.m.; Weds. and Sats.: 7 a.m.; Thurs.: 10 a.m.; Fris.: 8 p.m.

Emanuel Chapel O. M., 770 Courtlandt Ave.

Rev. Edward Tower Theopold
Sun. Ser.: 9:30 H.C. and 11 a.m. Childrens' service

Good Shepherd, 4401 Matilda Ave., Wakefield

Rev. Herbert R. Stevenson
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M. P. (other Suns.); 9:30 a.m. Church school

Grace, City Island*

Grace, Vyse Ave. near 177th St., West Farms

Rev. Albert J. Hambret
Sun. Ser.: 8, 9:30, and 11 a.m.

Holy Nativity, 3061 Bainbridge Ave.

Rev. Lawrence B. Larsen
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M. P. (other Suns.); 9:30 a.m. Church school, 8 p.m. YPF

Mediator, 260 W. 231st St.

Sun. Ser.: 8 and 11: 9:30 a.m. Church school; Tues.: 7 a.m.; Thurs.: 10 a.m.

St. Andrew's O. M., 258 Sound View Ave., Clason Point

Rev. Donald Macdonald-Millar
Sun. Ser.: 8, 11 H.C. (1st and 3rd Suns.), 11 a.m. M. P. (2nd and 4th Suns.), 8 p.m. Evensong; Holy Days: 10 a.m.

St. Ann's, 295 St. Ann's Ave., Morrisania

Rev. Edward Charles Russell, D.D.
Sun. Ser.: 9:30 H.C., 11 a.m.; Weds.: 11 a.m. H.C.

St. David's O. M., 384 E. 160th St.

Rev. Arthur G. Best
Sun. Ser.: 9 and 11 a.m., 1:30 p.m.

St. Edmund's, Morris Ave. and 177th St.

Rev. J. Brett Langstaff
Sun. Ser.: 9 and 11 a.m.

St. George's O. M., 661 E. 219th St., Williamsbridge

Rev. Augustus Batten
Sun. Ser.: 8, 11 H.C. (1st and 3rd Suns.), 11 M. P. (other Suns.); 9:45 a.m. Church school

St. James', Jerome Ave. at 190th St., Fordham

Rev. Arthur V. Litchfield; Rev. Fessenden A. Nichols
Sun. Ser.: 8 H.C., 9:30 and 10:30 Church school; 11 a.m. M. P.; Thurs.: 10 a.m. H.C.

St. Luke's M., 767 E. 222nd St., Williamsbridge

Rev. Hugh H. Henry
Sun. Ser.: 9 M. P. and H.C. (2nd Suns.), 10:30 a.m. Church school, 8 p.m. E. P.; Fri.: 4 p.m. Childrens' service

St. Margaret's, 940 E. 156th St.*

(Advertisement)

St. Martha's O. M., 1858 Hunt Ave.

Rev. G. W. H. Troop
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M. P. (other Suns.); 9:30 a.m. Church school

St. Mary's, 338 Alexander Ave., Mott Haven

Rev. Frank R. Jones
Sun. Ser.: 8, 9:30, 11 a.m.; Thurs.: 9:30 a.m. H.C.

St. Mary of the Angels M. O., 729 Cranford Ave., (Italian)

Rev. Lorenzo DiSano
Sun. Ser.: 8, 10 and 11 a.m.

St. Paul's, Washington Ave. near 170th St., Morrisania

Rev. Gerald F. Burrill
Sun. Ser.: 8, 9:30, and 11 a.m. and 7:30 p.m.; Thurs. and Holy Days: 7 or 10 a.m.

St. Peter's, Westchester and St. Peter's Ave., Westchester

Rev. Edmund Sills
Sun. Ser.: 7:30, 9:30, 11 a.m. H.C.; Mons., Thurs., Sats.: 10 a.m.; Tues., Weds., Fris.: 7 a.m.

St. Simeon's, Sheridan Ave. and 165th St., Melrose

Rev. Joseph H. Dodshon
Sun. Ser.: 8 and 10:30 H.C., 9:15 a.m. Church school, 8 p.m. YPF; Fris.: 10 a.m. H.C.

St. Stephen's O. M., 439 E. 238th St., Woodlawn

Rev. F. Gray Garten
Sun. Ser.: 8 (except 4th Suns.), 9:30 and 11 a.m. (H.C. 4th Suns.) (July and August: 9 a.m. Service and sermon)

Trinity, Trinity Ave. and E. 166th St., Morrisania

Rev. Edward Tower Theopold
Sun. Ser.: 8 and 11 a.m. H.C., 4 p.m. E. P. and sermon

Borough of Richmond

All Saints', Richmond Tr. and Van. Name Ave., Mariner's Harbor

Rev. David Bowen
Sun. Ser.: 11 a.m., 7:30 p.m.; Holy Days: as announced

Ascension, 215 Manor Rd., W. New Brighton

Rev. Raymond G. Rogers; Rev. Orin Brodie
Sun. Ser.: 8, 11:15 H.C. (2nd and 4th Suns.), 11:15 M.P. (other Suns.); 9:30 a.m. Church school

Christ, 76 Franklin Ave., New Brighton

Rev. Andrew C. Long
Sun. Ser.: 8, 11 H.C. (1st Suns.), 11 M. P. (other Suns.); 9:30 a.m. Church school; Thurs.: 10 a.m. H.C.

Holy Comforter, Eltingville

Rev. Arthur T. Brown
Sun. Ser.: 9 a.m. H.C. (1st and 3rd Suns.)

Holy Redeemer, Prince of Peace O.M., 45 Jewett Ave., Port Richmond (Italian)

Rev. Carmelo DiSano
Sun. Ser.: 8:30 and 11 a.m.; Holy Days: same as Suns.; Weekdays: 8:30 a.m.

St. Andrew, Richmond

Rev. Francis R. Godolphin
Sun. Ser.: 8, 9:45, and 11 a.m.; Weds.: 11:30 a.m.; Saints' Days: 10:30 a.m.

St. Ann's O. M., Great Kills

Rev. Arthur T. Brown
Sun. Ser.: 11 a.m. H.C. (2nd and 4th Suns.)

St. John's, 1331 Bay St., Clifton

Rev. Albert Harvey Frost
Sun. Ser.: 8, 9:45, 11 a.m.; Tues. and Holy Days: 10 a.m. H.C.

St. Luke's, Rossville*

St. Mary's, 347 Davis Ave., W. New Brighton

Rev. Orin A. Griesmyer
Sun. Ser.: 8, 9:30, 11 H.C. (1st and 3rd Suns.), 11 a.m. M. P. (2nd and 4th Suns.); Thurs. and Holy Days: 9 a.m. H.C.

St. Paul's, 225 St. Paul Ave., Edgewater

Rev. Johnstone Beech (in service); Rev. Ernest LeRoy Paugh
Sun. Ser.: 8, 10, 10:30 a.m.; Fris.: 9 a.m. and 8:15 p.m.

St. Simon's O.M., 50 Price St., Concord

Rev. Arthur J. Torrey
Sun. Ser.: 8 and 11 H.C., 9:30 a.m. Church school, 8 p.m. fellowship hour

St. Stephen's, Tottenville*

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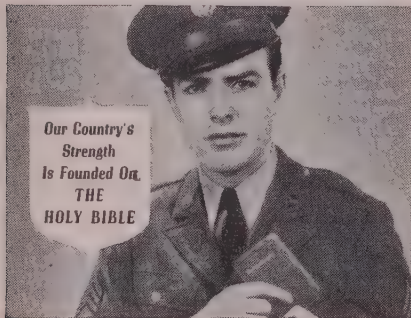
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(Continued from page 43)

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Among their other responsibilities, various members of the order are chaplains of the New York branch of the Church Mission of Help, Sing Sing Prison, and several convents. They also go out from the monastery for retreats, parochial missions, and other preaching over the length and breadth of the United States.

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The Sisterhood of St. Margaret, whose headquarters is in Boston, has charge of Trinity Mission House, New York, a department of the work of Trinity parish. The Community of St. John Baptist, whose mother house is at Ralston, N. J., has charge of St. Andrew's Hospital for Convalescent Women and Children, 237 East 17th Street, New York. The Sisters of the

Holy Nativity of Fond du Lac, Wis., have for many years taken charge of the house at 133 West 46th Street in connection with the Church of St. Mary the Virgin; the Sisters of St. Anne have a convent and orphanage at Kingston, N. Y., and several of the sisters have been working in recent years at St. Luke's Chapel, 483 Hudson Street, New York.

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WHEN St. Paul's Chapel was opened in 1766, the vocal music was supplemented by a full brass band, which gave New York the distinct edge on the rest of the Colonies, for they had produced little other than pitch pipes in the hands, or rather mouths, of the parish clerks. The General Convention of 1789, in a moment of unaccountable frivolity, authorized a Hymnal of 27 hymns and frivolity was just what good Bishop White thought it to be. He thought there was "great danger of having a selection accommodated to the degree of animal sensibility, affected by those who were the most zealous in the measure." In 1832 "A Selection in Metre of the Psalms of David and of Hymns" was set forth. A verse from it makes one wonder why Bishop White worried:

"His liberal favours he extends,
To some he gives, to others lends;
Yet what his charity impairs,
He saves by prudence in affairs."

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mented the inadequate Hymnal until 1866. Dr. Henshaw, while serving in the diocese of New York, made "for a weekly female prayer-meeting in his flock *A selection of Hymns for the use of Social Religious Meetings and for Private Devotions.*" Henshaw's book, Andrew's *Additional Selections*, and Tyng's *The Lecture-room Hymn-book* were the ordinary supplements bound in with the authorized collection. *Hymns for Church and Home* was the work of Bishop Burgess, Dr. Muhlenberg, Dr. Coxe, and Dr. Howe. "Holy Father, great Creator" by Bishop Griswold made its appearance in this learned and churchly book. In 1866, 65 additional hymns were set forth by the House of Bishops. Three favorites appeared in this collection: "Sun of my soul," "Abide with me," and "Jerusalem the golden." Dr. Batterson published the Church Hymnal, which was 427 hymns collected out of all the popular supplements, plus the authorized one, and in 1870, Hutchins put out an edition of this with music. *Hymns Ancient and Modern*, of English origin, had a tremendous affect on American Church Music. Finally, the official Hymnal appeared in 1871. It must be admitted that all three competed with each other for many years.

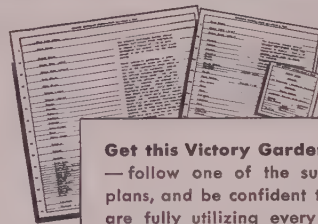
19TH CENTURY

New York, of course, because of the missionary zeal of its bishops, and the literary and devotional genius of Clement C. Moore; and of the great William Augustus Muhlenberg, started early in the last century to enrich its Church music. Some of the music performed was, by our standards, pretty dreadful; waltz tunes and band music predominated in favor. Some of the great musicians of the last century, though, found their first sympathetic hearing in New York;—having no tradition proved to be an easier situation than having a bad one. It must be remembered that for Church people of the 19th century, words were more important than tunes or the compilers thought so, and so like the fourth century, if the words were orthodox or in the Victorian sense "improving" they were sung to any tune which would fit the metre—the more popular, the better. New York churchmen, therefore, were the first ones guilty of importing wedding marches from Grand Opera and Shakespearean accompaniments to the exclusion of appropriate religious selections, and this for the most annoying of all reasons—they liked it. It wasn't associated with the Opera because they did not go to the Opera. New York's willingness to face new things, however, proved a distinct advantage. By the 1890's, when most dioceses were still debating whether it was right to have a choral service without the consent of the vestry, New York was well established with great choirs built in a solid tradition. The boy choir tradition developed at Grace Church, Trinity Church, St. Thomas' Church, and the Cathedral. The mixed-voice choir has grown to its very height at St. Bartholomew's Church.

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Two excellent Choir Schools are maintained in the diocese. St. Thomas' Choir School has 40 boys in residence, and some of the most modern and satisfactory school buildings in the country. The Charles Steele Foundation grants all the scholarships. Thus, typical English choral services can be maintained at the parish church. The Cathedral of St. John the Divine has 45 boys in residence, which makes it possible to maintain the traditional Cathedral routine. At both schools a superb secular education is given along with the necessary religious one.

EDUCATION

Board of Religious Education Covers Wide Range of Activities

ACTIVITIES of the Board of Religious Education in the diocese of New York cover a wide range—from youth work, education of parents of pre-school children, regulation adult education, to the publication of a magazine, and the promotion of clergy conferences.

The Board was created by the diocesan convention and its personnel consists of two clergymen and two lay persons elected each year to serve three years. The Board is further staffed by a representative from each of the six convocations and Manhattan and by three members appointed annually by the Bishop. According to the canons the duty of the Board "shall be to promote moral and religious education in the diocese."

Headquarters are located in the Old Synod House on the grounds of the Cathedral. The permanent office staff consists of a full-time Youth Worker and an office secretary.

The youth work of the Board has been particularly emphasized. Convocation youth councils have been set up throughout the diocese. Conferences, quiet days, and mass meetings have been organized. Each summer two one-week conferences are held at nearby parochial camps. The youth worker has distributed special study material and is available at all times for conference.

Another activity of the board is the attempt to educate parents of pre-school children. This is done through the Guild of the Christ Child—a series of instructions and letters, which are sent out at intervals from the time of a child's birth until Church school age. This material has been carefully prepared and is filled with important instructions for both child and parent.

Throughout the diocese an attempt has been made to cope with the great opportunity of released time. The State law allows children to be excused from their day schools one hour a week for religious education. In many parts of the diocese this weekday education has been successfully carried on in the local school build-

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gs. In the city of New York this arrangement is not possible. The Board has promoted released time schools in local piscopal churches. At present there are five diocesan schools in New York City, with an enrolment of approximately 600 pupils. Teachers for these schools are trained through the Board's training course at General Theological Seminary.

In the field of adult education, there have been six schools of religion established, which operate during six weeks in the fall. These schools offer a diversified curriculum intended to stimulate and complete the education of older people. The registration at these schools during the past year was over 600. The school at the General Theological Seminary was especially successful, registering over 200 students.

The Board owns a Bell and Howell Sound Film 16 mm projector, which may be rented for a nominal sum by any parish in the diocese. There is a committee which investigates and publishes lists of adequate movies as they come upon the market.

The Board publishes a unique magazine on Religious Education called *Action*. This magazine serves to spread the news of the activities of the Board and to bring to the attention of religious education leaders the best thought along these lines.

The Board promotes clergy institutes at frequent intervals. It has under its direction the diocesan Christmas Box Work for the mission fields. It directs a committee on spiritual healing. In normal times it has a number of Canterbury Clubs organized in college centers throughout the diocese.

Striking evidence of the usefulness of this Board is the fact that during the past year 150 priests and laymen have given unstintingly of their time to assist in the work.

Church and School

FROM its earliest days the Church in New York has had a strong interest in education. The oldest church school, Trinity, may even be said to antedate the parish, since the first schoolmaster, William Huddleston, had been teaching a private school for some 20 years before his appointment as the S.P.G.'s schoolmaster for New York in 1709. He was a vestryman of Trinity and parish clerk; the latter office was held by several of his successors as well. The colonial school was in many ways part of the life of the parish church, where its children appeared at daily prayers and often headed the procession on special occasions. The first schoolhouse was built in 1749 and several times rebuilt after fires.

Supervision and support gradually passed from the Society to the parish, which was able to continue the school after the last colonial schoolmaster left with the Loyalists in 1783. In 1800 the school was set up as a separate foundation; since 1827 its corporate name has been the New York Protestant Episcopal Public School. Like other institutions, Trinity School moved uptown in several stages; since 1895 it has occupied its present buildings on

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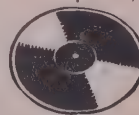
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West 91st Street. The colonial school included girls as well as boys. More recently the corporation maintained St. Agatha's School for girls (1898-1941).

Churchmen were active in the foundation of King's College in 1754, and established a connection with the Church which Columbia University still retains. The two colonial presidents were priests—the Rev. Samuel Johnson, long rector at Stratford, Conn., and one of the chief figures in the colonial Church, and the Rev. Myles Cooper. The latter fled in 1775, and later in Edinburgh was one of those who helped to bring Samuel Seabury in touch with the Scottish bishops. Under the last clerical president, the Rev. F. A. P. Barnard (1865-1889), the college expanded to the status of a university. His successors have been laymen of the Church; the Bishop and the rector of Trinity are trustees. Under the terms of the original foundation, the chapel services are those of the Prayer Book or drawn from it. The present chapel, St. Paul's, is a notable building in the Byzantine style; it was dedicated by the Archbishop of Canterbury (Davidson) in 1904.

THEOLOGICAL SCHOOL

A main interest of Bishop Hobart's career was the founding of societies and institutions for perpetuating the revived life of the Church. Among these he planned a theological school, for which several schemes were drawn up. In 1817, however, these plans yielded to the decision of General Convention to establish a "General Theological Seminary" in New York. This opened in 1819, meeting at first in a room off St. Paul's Chapel. In 1820, however, it moved to New Haven; this led to the revival of the idea of a New York seminary, which was actually begun in 1821. Happily in the following year the two institutions were united. Among the New York contributions to the faculty were two lay professors, G. C. Verplanck and the famous Clement C. Moore. Prof. Moore gave the site which the Seminary has occupied since 1827, in the district now called Chelsea.

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ter the Moore farm. Apart from the bishop's *ex officio* trusteeship, the General Seminary has formally no more connection with New York than with any other diocese. But its location in New York has produced many personal connections, and since the 1820's it has received many New York candidates and trained many of the New York clergy.

Two General graduates of the mid-nineteenth century began educational work which served in part as the basis of existing institutions. The Rev. John Jay Elmenorff, G.T.S. 1849, operated several schools in connection with Holy Innocents' Church on West 37th Street, of which he was rector, 1853-1867. A new building was erected for "Hobart Hall" on West 46th Street, but Dr. Elmenorff's plans changed and in 1868 the Community of St. Mary, founded three years before, took over the building for its convent and school. The school long continued there, even after the mother house had been moved to Peekskill and a boarding school established there, called St. Gabriel's. In 1910 the schools were united as St. Mary's School, Peekskill, which now occupies buildings designed by Ralph Adams Cram, probably as fine as those of any school in the country. On an almost spectacular site at the bend of the Hudson, they worthily represent the Episcopal Church on that river now so extensively bordered by ecclesiastical and other foundations.

ST. STEPHEN'S COLLEGE

Meanwhile the Rev. George F. Seymour, G.T.S. 1854, had begun in his rectory at Annandale the preparation of men for the Seminary, for which Bishop Horatio Potter and others felt there was a need not met by the existing colleges. John Bard, who had founded the parish, gave land and other gifts to the proposed institution. In 1860 it was chartered as St. Stephen's College, with Seymour as its first warden. He left after a year, however; from then on the history of St. Stephen's is that of its successive heads, several of them men of outstanding ability. In recent years it has developed as a general college, and has made noteworthy experiments in liberal education and its adaptation to modern needs. In 1927 it became part of Columbia University; in 1934 the name was changed to Bard College, after its principal founder and early benefactor.

There have been many parochial or private educational enterprises in the diocese besides those mentioned. In the colonial period the S.P.G. established parish schools in various parts of the province, but none outside New York were able to survive the Revolution. Soon after the Community of St. John the Baptist came to this country, the members founded a school which was for many years on East 17th Street, until with its mother house it was removed to New Jersey. Under the rectorship of Morgan Dix there were several schools connected with Trinity parish. The schools under parish auspices today are Grace Church School, founded as a choir school in 1894, but now run as a boys' day school; St. Thomas' Choir School, established in 1918; and on Staten Island, the Ascension Day School, begun in 1932. The last-named

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Today Deaconesses are at work not only at the Cathedral and parishes in the metropolitan area but in other parts of the diocese where there is difficult work to be done. Three are living at Upper Red Hook working in both parish and mission and maintaining a rest house for religious workers at St. Clare's House.

A great many women church workers have been trained at St. Faith's in addition to those who became deaconesses. These are at work in many parishes and missions both within the diocese of New York and in many other dioceses.

The Deaconesses-in-Charge of St. Faith's have not only carried on a training school but have kept the House available for conferences and retreats, as groups gather from time to time for spiritual fellowship and refreshment.

SEPCIAL MINISTRIES

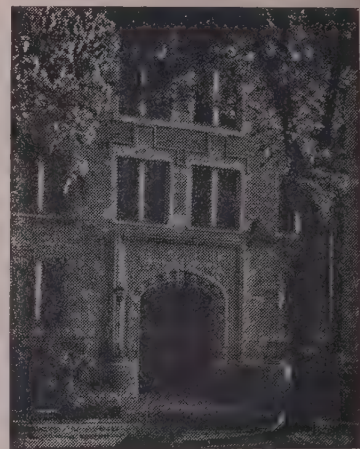
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IN 1809 a group of Episcopal laymen conceived the idea of forming a society whose sole aim would be to distribute copies of the Bible and the Book of Common Prayer to churches and missions which, because of lack of funds, were unable to purchase these books. Subscriptions were solicited, and many leaders prominent in the post-revolutionary period of the city's history were represented on the Society's list of donors.

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attention to the needs of the armed forces. Today, in the midst of the greatest war in our history, these same needs are being met for as far as the Society's resources will permit. In times of peace, poor and needy parishes and missions have been helped to carry on their work by gifts of the great Books so necessary to proper church functioning.

Since its inception the Society has been able to continue only because funds have been supplied by people interested in this work. The affairs of the organization are administered by a board of managers, of which the Bishop of New York is the president. The board consists of clergy and laymen who give their time voluntarily to forward this great work.

St. Ann's Chapel For Deaf-Mutes

IN A populous diocese there are to be found many persons who are unable to make use of the regular facilities of religious worship, because of total deafness. Neither the acousticon nor the loud-speaker can help them to hear the service of prayer and song, for they have no remnants of hearing left. For this afflicted portion of humanity the parish of St. Matthew and St. Timothy maintains its chapel at 511 West 148th Street, St. Ann's Church for deaf-mutes.

Here, the deaf man and woman find everything planned especially for their benefit, socially and spiritually. In the Chapel, which can seat 300, religious services are conducted entirely in the sign language. The vicar, the lay reader, and the choir are deaf; even the sexton is deaf; and an utter absence of sound characterizes the gatherings on Sunday afternoons. The expressions on the faces of the congregation are animated, however, and they "listen" with their eyes to every collect and prayer, to every line of the psalm, and to every gesture with which the minister conveys the points in his sermon.

St. Ann's Church for the Deaf recently celebrated its 90th anniversary. It was founded by the Rev. Thomas Gallaudet, D.D., in 1852. It has served for nearly a century as the chief social center of the deaf of New York and vicinity. On week-day evenings the deaf gather from the City's five boroughs to attend meetings, lectures, and entertainments. The parish house of St. Ann's, called Gallaudet Memorial Guild House, three stories and basement in height, has a well-equipped auditorium and stage as well as lecture rooms and club rooms. Welfare work is done among the deaf by the Church Mission to Deaf-Mutes, which has its headquarters in the guild house.

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But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

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War times are reflected in the Guild's work these days. Every Monday a group of ladies meets to transform material supplied by the American Theatre Wing into clippers, kits, and sweaters for service men. For the past two winters the American Theatre Wing War Service has been the beneficiary of a large bridge party held at the Waldorf-Astoria. At the afternoon teas, weekdays and Sundays, service men are guests, many of them strangers in the

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OLD age is an indefinite term, sometimes having little to do with age in years. Mental capacity is often retained long after physical incapacity begins. This frequently brings difficult emotional problems of adjustment and thus it offers a challenge to the Church in the

form of special pastoral service. Also the number of aged people is increasing both in actual numbers and in percentage of population.

In the diocese of New York there are four excellent homes for the aged in addition to three small parochial homes. These are: the Home for Old Men and Aged Couples; Peabody Home, St. Luke's Home, and Braker Memorial. The first three are for permanent care after payment of an admission fee, the fourth is on a boarding basis. The total capacity of these four homes is 321. The first three are restricted to residents of New York City and have long waiting lists. There are also two excellent homes for chronically ill persons, including the aged; the House of the Holy Comforter and the Home for Incurables which, together, have a total capacity of 449. At the present time there seems to be no possibility of increasing Episcopal institutional facilities for the aged, although the need is great.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 8, & 11
All Saints', Rehoboth Beach, 9:30 a.m., 8 p.m.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent Mt. Vernon & Brimmer Sts., Boston
Sun.: 7:30, 8:30, 9:30, 11 & 4; Daily: 7:45; Thurs.: 9:30; Wed. in Lent: 5 & 8 p.m.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9-15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 9:30 & 11 Church School; 11 Morning Service and Sermon; 4 p.m. Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.
Special Lenten Service daily (exc. Sat.) 12:10

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10



ST. BARTHOLOMEW'S, NEW YORK CITY

NEW YORK—Cont.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 Victory Service; Holy Communion Wed. 8, Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., rector
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., Bishop

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

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THE CRATER CLUB, on Lake Champlain—Established over 40 years ago by the late John B. Burnham as a summer colony especially for Church people. Still operated by his family; its guests include clergymen and their families; professors, etc. Separate cottages. Central dining room and recreational hall. Also single rooms available. Two miles from St. John's Church, and stores. Boating, swimming, varied social activities. Limited number victory gardens. Canning instructions and equipment. June 15 to September 15. Address "The Crater Club, Essex, N. Y." for descriptive folder, rates, and names for reference.

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CHURCH FURNITURE, Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for, or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

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ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARIES OF RELIGIOUS BOOKS AND SETS purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids, Michigan.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Appointments Accepted

ALTEN, Rev. JOSEPH R., formerly rector of Grace Church, Ocala, Fla., and priest-in-charge of St. Margaret's Mission, Inverness, Fla., has been priest-in-charge of St. Mary's Mission, Dade City, and St. Peter's Mission, Plant City, Fla., since March 5th. Address: P. O. Box 251, Dade City.

CLAIR, Rev. JOSEPH R., formerly rector of St. Mark's Church, Syracuse, N. Y., has become rector of Holy Cross Church, Tryon, N. C.

COVELL, Rev. CHARLES V., rector of St. Thomas' Church, Orange, Va., has also become priest-in-charge of All Saints' Church, Mitchells, Va. His address remains at Orange.

LONG, Rev. GEORGE E., formerly priest-in-charge of St. Thomas' Mission, Beattyville, Ky.; to be rector of St. Stephen's Church, Louisville, Ky.

MORELAND, Rev. H. EVANS, formerly curate of Christ Church, San Antonio, Tex.; has become priest-in-charge of St. Paul's Mission, Brady, Calvary Mission, Menard, and St. James' Mission, Ft. McKavett, Tex., with address at 813 Poplar Drive, Brady, Texas.

RUETZ, FRANKLIN JAMES JR., formerly a student at Berkeley Divinity School; is deacon-in-charge of the Church of the Good Shepherd, Houston, Texas.

SHUTT, Rev. PHILIP L., formerly rector of Trinity Church, Peru, Ind.; has become priest-in-charge of Calvary Mission, Lombard, and St. John's, Naperville, Ill., with address at 105 Maple St., Lombard, Ill.

WETHERELL, Rev. WILLIAM R., formerly assistant priest of St. Clement's Church, Philadelphia; has become rector of Grace Church, Sterling, Ill., with address at 103 E. Fourth St., Sterling.

WOLFE, Rev. JAMES E., formerly rector of Trinity Church, Newark, Ohio; has become priest-in-charge of St. Ann's Church, Alton, and St. Peter's Church, Bainbridge, N. Y., with address at Bainbridge.

Resignations

FIFER, Rev. PHILIP, has resigned as rector of St. James' Church, Arlington, Vt. Mr. Fifer is at present working in a war plant in Philadelphia.

Military Service

DAVIDSON, Wing Chaplain JAMES R. JR., on duty with the Air Forces in Africa, has been promoted to the rank of Major.

PLUMB, Rev. ROBERT JOHNSTON, rector of St. Mark's Church, Washington, D. C., has been granted a leave of absence to become a chaplain in the Navy.

SHARKEY, Rev. JAMES J., formerly rector of St. Luke's Church, South Glastonbury, and St. James' Church, Glastonbury, Conn., is now on sea duty as a naval chaplain.

Depositions

MOORE, Rev. LOUIS WILBUR, by the Rt. Rev. Edward T. Helfenstein, Bishop of Maryland, on April 16th. Renunciation of the ministry.

Change of Address

MOCKRIDGE, Rev. JOHN, retired clergyman of Pennsylvania, is living at the Rock Point School for Girls, Burlington, Vt., and acting as chaplain of the same.

Ordinations

PRIESTS

ARIZONA—On April 11th Bishop Mitchell ordained LLOYD A. COX to the priesthood in St. John's Church, Williams, Ariz. The Rev. J. R. Jenkins presented the candidate and the sermon was preached by the Rev. T. C. Harris. The Rev. Mr. Cox is to continue as vicar of St. John's Church, Williams.

ATLANTA—The Rev. J. FAYETTE G. HOPPER was advanced to the priesthood in St. Andrew's Church, Fort Valley, Ga., on March 31st by Bishop Walker of Atlanta. The candidate was presented by the Rev. Eugene N. Hopper, uncle of the candidate, and the sermon was preached by the Rev. Ernest J. Hopper, father of the candidate. The Rev. Mr. Hopper is to continue as rector of St. Andrew's Church, Fort Valley.

CHURCH CALENDAR

May

1. (Saturday.)
2. First Sunday after Easter.
3. S. Mark.* (Monday.)
4. SS. Phillip and James.** (Tuesday.)
9. Second Sunday after Easter.
16. Third Sunday after Easter.
23. Fourth Sunday after Easter.
30. Fifth (Rogation) Sunday after Easter.
31. Rogation Day (Monday.)

*Transferred from April 25.
**Transferred from May 1.

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ORGANIST-CHOIRMASTER—concert organist, with fifteen years experience as Church organist. Seeks position with church desirous of building a fine musical reputation and able to provide a good choir, good organ. Age 32, married. Also willing to help in Youth program of church. Box B-1709, The Living Church, Milwaukee, Wis.

PRIEST, 42, Prayer Book Catholic, married, family, 14 years in missions, rejected for military service, seeks parish, mid-West preferred. Reply Box H-1708, The Living Church, Milwaukee, Wis.

PRIEST, twenty years experience, sound Churchman, able preacher and pastor, wants parish, locum tenens or curacy, preferably along east coast. Reply Box T-1710, The Living Church, Milwaukee, Wisconsin.

RECTOR'S daughter, college senior, sorority girl, kindergarten major, teaching experience, seeks summer position. Available May 1st. Reply Box T-1706, The Living Church, Milwaukee, Wis.

TEACHER—Kindergarten. Seventeen years experience. Wishes position in well established school. Have taught almost entirely in Country Day Schools. Would accept position in Church School. Excellent references. Address: Kindergarten, 440 Kingshighway, Haddon field, New Jersey.

RETREATS

RETREATS at St. Martin's House, Bernardville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

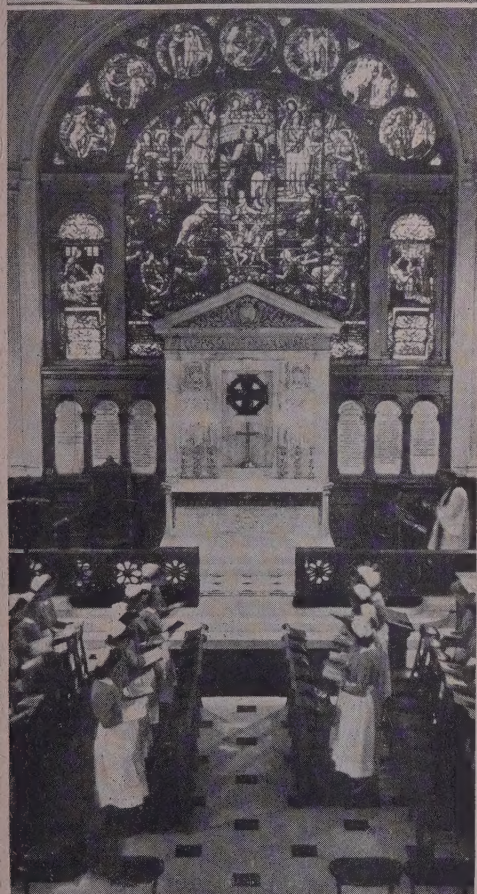
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Young women who have two or more years of college credit are eligible to apply for admission to the Special Class of June 12, 1943. These students may be assigned for their pre-clinical instruction to the Bryn Mawr College Summer School of Nursing. They will receive full credit at St. Luke's Hospital School of Nursing where they will complete the course of instruction.

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